

THE Japan Weekly Mail.

A POLITICAL, COMMERCIAL, AND LITERARY JOURNAL.

VOL. V.—No. 38.] YOKOHAMA, SATURDAY, SEPTEMBER 19, 1874. [PRICE \$24 PER ANNUM.

TO SUBSCRIBERS.

SUBSCRIBERS at a distance whose period of subscription may have elapsed, are informed that their papers will be addressed and charged to them *until countermanded*. This rule has been found necessary in order to avoid the inconvenience of an abrupt stoppage of the paper which might result from an omission to renew.

It is requested that notice of the intention to discontinue a subscription be so given as to reach Yokohama *before* the date of its effluxion.

NOTICE.

ON and after the 1st of July, Notices of Births, Marriages and Deaths will be charged \$1 each insertion.

Such Notices cannot be inserted in this journal unless endorsed with the name and address of the person by whom they are sent.

Yokohama, 25th June, 1874.

DIED.

At Dundee, on 12th Instant, JAMES DODDS, Esq., of 18 Abingdon Street, London, in the 60th year of his age. (By Telegram.)

Notes of the Week.

WE have had quite a week of excitement; robbers by day and burglars by night; petitions on the subject to the Consuls; rumours of war, and, alas! news which forbids all hope that war can be averted; we have been told that *tupōn* is Greek for a great whirlwind! we have had our own little parallel for the dog and man fight at Hanley (we regard the *jin-riki-sha* match against time, in which one of the poor fellows broke down disabled, as not very much better); we have had a Swamp movement and a Gas movement; a gale on Sunday which has set the plasterers and paperers merrily to work; a canoe race full of novel and beautiful contrivances intended to invest that somewhat torpid form of sport with excitement; the retirement from the field of American competition of the China Trans-Pacific Steamship Company; and a variety of other pretty *plats* which it were tedious here to enumerate. This constitutes a banquet such as we have not had for many a long day; and if it were not that we saw "funeral baked meats" in the distance, we might sit down to it with some satisfaction. It was permissible, even up to the last, to hope that war with China would be averted, though it has sometimes been difficult to restrain an expression of impatience at the flabby assurances which have been persistently put forward that peace would be preserved. But now even hope has fled—at least the hope of peace—and the future looks dark and uncertain. The accounts from China seem to betoken much stir and excitement, but not much cohesion, and it must be confessed that the coming struggle excites but a comparatively languid interest in the majority of foreigners on either side of the water. But there is abundant spirit among the Japanese, and whether or not they fully realize all they have to face, they will certainly make a good dash at what they actually see. It is probable that a war between the two countries, however much to be deplored, and whatever else its result, will bring about lasting changes in the mind of the two nations, and it will assuredly force upon the Chinese the conviction that they must have recourse to something in advance of their old system of procedure, or lie like a huge hulk at the mercy of a foe even so inferior to them in wealth and numbers as Japan.

Two or three gentlemen, residents in the settlement, and introduced by H.B.M. Consul, had an interview yesterday

with the Governor of Kanagawa, for the purpose of representing to him the entire inefficiency of the present means taken for the protection of the settlement against robbery, as shewn by the events of the past three weeks. Mr. Nakashima entered fully into the question, stated the extent of the police force at his disposal, his means of maintaining it, and the steps he had taken to meet the emergencies which had lately arisen. The night patrols have been doubled, though though this has been done at the expense of the day patrols, and must continue to be so until authority can be obtained from the Central Government to increase the present force. Application has been made for a further hundred men, and at least this number is required to ensure the safety of the foreign settlement and that of the native quarter of the town, which has suffered to almost as great an extent as our own. We trust that the imperative necessity for this increase of the force will be urged on the Government by the Foreign Ministers.

We would suggest that each of the men on night patrol should be furnished with a dark lantern.

The Gas Question has been a great gainer by the late scandalous state of affairs, and we may hope to see the streets lighted before the winter is upon us. Meanwhile more enquiry should be instituted into the doings of the marine-store dealers. Many of them are recipients of stolen goods, and the facilities given by them for the disposal of such goods are amongst the chief causes of robbery. A lately passed law in England provides that, under very heavy penalties in case of discovered disobedience, these dealers should keep a register of all their transactions, and the police can call for this at any time. The measure has tended greatly to check robbery.

A Meeting of the Residents has been called for Monday next to take into consideration the insufficiently protected state of the Foreign Settlement.

In our Daily issue of this morning it was stated that the Chinese had contracted a loan for *five millions sterling* on the security of the Customs revenue at Foochow. The amount should have been stated as *five millions of dollars*.

We take the following, being the sentence passed upon Mr. Haber from the *Gazette* translation from a Japanese newspaper:—

"Akita Ken Kanzoku, Shizoku Tazaki Hidechika, you, in your bigoted belief that the decay of Sinto principles was owing to the intercourse with Europeans and Americans, resolved to slay some of them for your own satisfaction, and, leaving your native village, you came to Hakodate, where you met Mr. Haber, the German Consul, whom you murdered, at Tasigashira, with a sword."

"Being found guilty of this shameful and lawless deed, you are sentenced to be beheaded, and your Shizoku rank is taken away, according to national law."

SOME time ago his Excellency the Minister of Marine, Kawamura was, at his own wish, invited on board the German frigate *Elizabeth*, Captain Livonius, to witness gunnery practice in the bay. To show his acknowledgment of the kindness which he and his officers received on board at the hands of the captain and the officers of H. I. G. M. navy, the Minister of Marine yesterday gave a magnificent entertainment, at Hamagoten, to the officers of both ships—the *Arcona* and the *Elizabeth*. Previous to dinner the officers were present at a

parade of the marines, who went through their drill in such good style as to merit the admiration of their foreign spectators. After the drill, the German officers were invited to inspect the Naval School, which was found by them in a highly efficient state.—*Herald*.

THE severe rain and wind storm which passed over Yokohama and Yedo on Sunday last reached its culminating point at a little after twelve o'clock, the barometer continuing to fall until 3 p.m., when the mercury stood at 28.75. At twelve o'clock it indicated 29.35, the wind being E. S. E., so that its fall in the interval between that hour and 3 p.m. was exactly six-tenths of an inch, the wind having in the meantime veered to E. N. E. At 3.30 p.m., the barometer indicated 28.82, the wind being N. W., and at 6 o'clock it had risen to 29.28 with a S. W. wind and fine weather. Some damage has of course been caused both in Yokohama and Yedo, but nothing of moment is reported.

[We are indebted to Captain Bernard of the P. & O. Company's steamship *Oriassa*, for the following tabular record of this typhoon.]

TIME.	BAR.	TEMP.	WIND.
A.M.			
6.00	29.77	70	N. W.
7.00	29.75	72	North.
8.00	29.70	"	"
9.00	29.62	"	"
10.00	29.59	"	N. N. E.
10.40	29.54	"	N. 60 E.
11.00	29.50	"	N. 68 E.
11.15	29.47	"	"
12.00	29.38	"	"
P.M.			
12.25	29.28	"	"
1.20	29.06	"	"
1.40	28.95	"	"
2.00	28.85	"	N. 80 E.
2.30	28.80	76	"
3.10	28.68	76	N. N. W.
3.30	28.75	76	N. W.
4.00	28.86	75	N. W. by W.
4.30	28.98	75	West.
5.00	29.06	75	W. S. W.
5.30	29.16	75	S. W.
6.00	29.22	76	S. W. by S.
6.45	29.27	"	S. W.
7.00	29.30	"	S. W.
7.30	29.33	"	S. W. by S.
8.00	29.37	"	S. W. by S.
8.30	29.38	"	"
9.00	29.40	"	"
9.30	29.42	77	"
10.00	29.44	"	"
10.30	29.45	"	S. W.
11.00	29.47	"	"
11.30	29.48	"	"
12.00	29.49	78	"

A correspondent writes from Yedo:—"It is said that the Government has despatched officers to America for the purpose of purchasing iron-clads in that country. There is very good cause for believing this report to be well founded, and that the United States has been selected as a suitable emporium for iron-clads with as much reason as on a former occasion as a money market."

THE following are the shipments of tea, &c., per C. T. P. S. *Vasco de Gama*:—From Yokohama to New York, 163,261 lbs.; to Chicago, 190,098; to Boston, 19,953; to Canada, 97,294; to San Francisco, 45,131; total 515,737 lbs. From Kobe to New York, 17,050; to Chicago, 49,868; to San Francisco, 96,984. Grand total, 679,639 lbs.; also 7 bales silk and 73 bales cocoons, for New York.

ON the night of the 15th inst. the business premises of Mr. Wyllie, No. 159, were burglariously entered, and property of the value of some \$700 was abstracted. The goods in question, which are described in an advertisement, are easily identifiable, and the public is cautioned against purchasing them. Mr. Wyllie expresses a strong conviction that the thieves are not Japanese, and there is something, no doubt, in the success and simultaneity of their operations which points to the organisation of an expert from some centre of civilisation. In

the presence of a large number of "loafers" in the settlement an explanation may possibly be found. [These have all since been recovered.]

THE Great Northern Telegraph Company's steamer *H. C. Oersted* which has returned from the north where she has been engaged in laying the cable across the Tugar Straits reports having experienced a heavy typhoon while at about 100 miles distance from Yokohama, some 40 or 50 miles to the North of Cape King. Its full force was experienced between 11 A.M. and 6 P.M. the wind veering from South East to South and South West.

WE are informed that Mr. Yoshida Kyonari, who at present we believe fills the office of under-Minister of Finance, has been appointed to represent his Government at Washington.—Mr. Yoshida has already spent several years in America, and is reputed to possess a through knowledge of our language.

THE Government are offering to purchase the gold coins formerly in circulation, at fixed rates which are set forth in recent issues of the *Nichi-nichi-Shinbun*. The *koban*, *nibuban*, *ichibu-ban*, *nishi-ban*, and *ishi-kin* are the coins mentioned, and the prices set against pieces of the same denomination vary according to the year in which they were issued. The 12th month of 8th year of Meiji (December 1875) is the limit beyond which they cannot be purchased, and except for the payment of taxes, they must not be tendered. The melting-pot is their ultimate destination.—*Gazette*.

A change was made in the performances at Signor Chiarini's Circus on Thursday evening, and a fairly good house was present. The opening scene—a "Tournament à la Stanislaus II." in Polish costume with some clever tilting, met with deserved applause, and was followed by the feats of Messrs. Wallace and Stephens with the "Globe Perche," and the performances of Jocko, an equestrian monkey. Senorita Cuba repeated her "Carrying Act" in the second part and an amusing French Scene, succeeding the graceful manège act of Senorita Palomini, concluded the performance.

THE P. & O. Company notifies, through an advertisement which will be found elsewhere, that on and after the 6th October their Mail Steamers will be despatched for Hongkong at daylight on Tuesday morning.

THE *Foochow Herald* is informed, on good authority, that the Provincial Government contemplates again employing foreigners for service afloat. The present discipline of the men and condition of the vessels is represented to be most ineffective.

THE Telegraph Company have not yet completed the survey for their line between Foochow and Amoy, but are progressing.

WE are requested to state that a meeting of Englishmen interested in rowing, will be held at the Y. U. Club on Monday next at 5 p.m., for the purpose of making arrangements for the election of a crew to pull in the International four-oared race.

THE publication in our columns to-day of the pamphlet on China's claim to the possession of Formosa, which only reached us in time to be commenced this morning, must be our plea for omitting to notice two or three matters of the week's history which claimed, and would otherwise have received, our attention.

M. J. J. DARE won the Canoe Race of yesterday afternoon

MR. OUYENO KAGENORI has been appointed as Japanese Envoy Extraordinary and Minister Plenipotentiary to Great Britain, and Mr. AWOKI SENZO is promoted to the post of Envoy Extraordinary and Minister Plenipotentiary to Germany.—*Herald*.

SHIPPERS OF SILK.

 Per P. & O. steamer *Orissa*, despatched 16th Sept., 1874.

	England.	France.	Italy.
Paul Heinemann & Co.	103	—	—
Reiss & Co.	10	—	—
Cornes & Co.	18	—	—
Bolmida G.... ..	—	15	—
Kniffier & Co.	—	17	—
St ^r Franco Japonaise	—	20	—
Jaquemot	—	—	8
Sundries	24	22	2
	135	74	10
Total	239 bales.		

IMPERIAL GOVERNMENT RAILWAYS.

YOKOHAMA STATION,

September 13th, 1874.

Statement of Traffic Receipts, for the week ending Sunday, 13th August, 1874.

Passengers.....	31,018,	Amount.....	\$7,410.72
Goods, Parcels, &c.....			806.35

Total.....\$8,277.07

Average per mile per week \$459.84.

Miles open, 18.

Corresponding week 1873.

Passengers,	23,254.	Amount.....	\$7,904.50
------------------	---------	-------------	------------

KOBE AND OSAKA STATION.

Statement of Passenger Traffic for the week ending 13th September, 1874.

Passengers.....	16,367}	Amount...Yen	3,982.865
Goods, Parcels, &c.....		"	99.03

Total.....Yen 4,081.895

Of course many projected schemes may have to be abandoned if war really break out between China and Japan, but we hear from a Japanese source that so far as is at present known it is intended to hold a fourth exhibition at Kioto next Spring.—*Hioyo News*.

CHINA.

 (From the *N.-C. Daily News*.)

The Chinese officials seem to put faith in the report started about a week ago, that an understanding had been arrived at in Peking regarding the Formosan difficulty, and we hear that they are relaxing the haste of their preparations for a contest. The Danish ironclad they have purchased is said to be the *Rolf Krake*, a vessel of the monitor class, built in 1861, and which saw some active service during the Schleswig-Holstein business.

The Japanese transport *Takaisago-maru* (late P. & O. s.s. *Delta*.) arrived yesterday from Langkiao Bay, Formosa, for orders from the Japanese Consulate here. There is nothing new by her from the "seat of war." The *status quo* is being maintained till news arrives from the North, and the impression was that there would be no disturbance between China and Japan.

Two Japanese were arrested yesterday on the road from Peitang to Peking, as travellers without passports, and were brought to Tientsin. It is probable that, under different conditions, they would have been allowed to proceed, but in any case exception can hardly be taken to their arrest. They are so particular in requiring foreigners who travel in Japan to be furnished with passports, that it is surprising they should place themselves in a position to be challenged for the same fault.

RECRUITING for the Chinese army in Formosa has recently been going on briskly in Hongkew, and it is matter of satisfaction to record that on Saturday and Sunday alone no fewer than 500 of the easily-spared members of the Chinese community in these Settlements permitted themselves to be cleared out in that way.

OUR Tientsin correspondent reports the arrival there of H. E. Mr. Okubo, Ambassador Extraordinary to the Court at Peking. The frigate *Rio-jio-kan* only went to Taku, and we hear has returned to Chefoo, where she will remain until his Excellency's return from Peking. Crowds of natives witnessed the landing of the Embassy, but no great excitement was manifested. We hear on good authority, however, that the arrival of the *Rio-jio-kan* and the gunboat *Moshinkan* off the Taku Forts, created great excitement and uncertainty among the defenders of the mouth of the Peiho, who seem to have been taken by surprise at their appearance. The fort guns were uncovered and ammunition served out to the men, so that all should be in readiness to return fire, in the event of any demonstration on the part of the Japanese ships. But perhaps only a courteous response to a possible salute was intended.

The Japanese Embassy still remain here, and the duration of their stay will probably depend on contingencies. I hear that they have despatched a courier to the capital, and that his return is expected before any further movement will be made.

We hear that H. E. the Fu-tai, accompanied by the Director of the Kiang-nan Arsenal, the Admiral of the Imperial fleet, and several high officers, went down to Woosung on Saturday morning last in a gunboat for the purpose of examining proper situations for building forts. He was assisted by Herr von Fries, who had been deputed for the purpose by the Commissioner of Customs. The question of iron-clad barracks was also agitated, and the Fu-tai seemed very enthusiastic about this matter. The sites have been selected, and the survey was to have taken place this week. It appears that the intention of the Fu-tai is to begin the work early.

During last Sunday, experiments were tried outside Woosung with torpedoes manufactured at Kaou-chang-meeau under European supervision. Several high officials were present, and amongst the number the Fu-tai of the province. One and all expressed themselves surprised and delighted with the results attained, and gave orders for the manufacture of a large number as speedily as possible. The experiments were made on a raft.

The construction of defences at Woosung is proceeding with a wonderful amount of energy, under the superintendence, we hear, of an official in the Custom's service who has been told off for the purpose. A long line of earthworks is to be run up, and all the remains of the old forts put in thorough repair. The Customs' cruiser *Kau-hsing* leaves on the 6th for her usual monthly visit to the lightships in the district; and on her return we are given to understand that she will be employed for some weeks in surveying the approaches to Woosung for the purposes of fortification.

A mandarin from Swatow or Foochow is at present in Shanghai, his object being to buy up all the ponies he can. He makes it no secret that their destination is Formosa and that they are to be used as chargers for the braves. This should be an excellent opportunity for the stable-keepers on the Maloo to get rid of their spavined stock, although we hear that the agent of the said mandarin does not offer a very high figure for the commodity he is in search of.

Notwithstanding the intelligence conveyed by Reuter's telegram, which was published in the *Daily News* of Thursday morning, to the effect that the Chinese have purchased a Danish ironclad, we are informed that private telegrams have been received, according to which Reuter's information is premature. The sale, the negotiations for which have been made through Messrs. Baring Brothers & Co., is not yet complete, a hitch having occurred in connection with the transfer of the flag. It is very strange that the Chinese do not seem to be alive to the conveniences which would result, were they to follow the example of Japan and establish embassies at the various Courts of Europe. Even for the more commodious transaction of business one would think it would be worth their while to adopt this most natural custom, to say nothing of the higher estimation in which they would be held as a people by thus assuming their proper position in the "comity of nations."

"THE CHARGE OF THE LIGHT BRIGADE."

WHEN we say that the only fate which was possible to the China Trans-Pacific Steam Ship Company has overtaken it, we must not be understood as doing so in any unkindly spirit. But in justice to the common sense of this community which predicted this fate on the first appearance of the prospectus of the Association; in spite of the apparent ungraciousness of our comment—from which it is no fault of ours that we cannot free it—; and in order that any future speculators on this ground may clearly understand what they have to face in competing with the American organization to which the fallen Company was established as a rival, it is well that any misconceptions on the whole subject should be swept away, and the fate of the Company be recognized as not accidental but inevitable. A French general who witnessed the charge of the Light Brigade at Balaklava, exclaimed *C'est beau, mais ce n'est pas la guerre*, and the attempt of the Trans-Pacific Company might, with some pardonable idealism, and a little less pardonable parody, be compared to it,

Cannon to right of them
Cannon to left of them
Volleyed and thundered.
"Forward the China trade!"
O the wild charge they made! &c., &c.

It not only never had a chance, it never had the ghost of a chance. We mean no harm when we say that the Knight of La Mancha and Sancho, the one on Rozinante and the other on Dapple, were just as well justified in expecting to upset the windmills, as the gallant riders of the *Vasco de Gama* and the *Vancouver* in hoping to rival the P. M. S. Company. It has been a fighting Company during its whole history. It has had opposition in fifty forms to encounter. It bears the scars of numberless battles, most of which it has won. It was supposed to be so demoralized by old successes and the mismanagement of the STOCKWELL period, that a clever blow dealt at the right moment, and on the right spot, would bring it down. It seemed but necessary to ham-string it, and then it was thought the huge brute would topple over, an easy prey to the agile hunter who could perform the feat. It is needless to say that these were dreams. The misfortunes of the Company had been many and had arisen from various causes. It had lost steamers by fire and shipwreck. A railway had started up which competed only too successfully with it for its most lucrative business, and a party had risen up more interested in disasters which afforded ground for 'bear' operations on the Stock Exchange, than in the successes of its legitimate work. Its stock became the roulette-ball of Wall Street. "*Faites votre jeu, Messieurs*," cried the brokers, as they registered their clients' purchases or sales. But those who imagined that these misfortunes preceded the throes of death, reckoned without their host. Any one who has attentively watched American affairs must have seen that the point at which an European predicts an inevitable crash is precisely that at which improvement begins, at which affairs are re-constituted, and the sinking ship is floated again amid the cheers of the crew. The reformation took place. New administrative machinery was put together and set in motion. Old quarrels were patched up. People who had stood at a dead-lock, like Puff's characters, with their swords at each others' throats, put down their points and shook hands, and drinks all round washed away the enmities of years. The Company left a huge slough behind it, such as a fabulous monster might have crept out of on a spring morning, after the torpor and seeming death of winter, and all went on merrily again. Among its first

mouthfuls the Trans-Pacific line has been swallowed; and now Gargantua may throw himself back in his easy chair, turn his quid, and make No. 4 shake with his laughter.

The arrangement entered into between the Companies is for the charter of the two vessels of the English line for fifteen months. Of course this can only be preparatory to the purchase of them. The old Company looks upon the Pacific as its own lake, and no Company at such a prodigious distance from its base as an English Company must be, can possibly—at all events for many years—compete with it. The subsidy alone is fatal to rivalry. It pays for the voyages which do not pay themselves; for all the bad months between the close of one season and another, which, like Pharaoh's lean kine, swallow up the fat kine which preceded them; for the return of empty ships from San Francisco, and almost for wrecked or burned steamers. Think what an annual million and a-half of dollars is on the credit side even of a large account! How can an unsubsidized company stand for a moment against such a prodigious advantage, except so long as the mirage lasts which deluded it into the fatal exertions which caused its defeat?

Yet let us be just to the Trans-Pacific Company. It is beaten; but it has done some good service. It has shown that the expenditure of twenty-five dreary days in crossing the Pacific is wholly unnecessary, and has taught the old Company the lesson that if it would keep its possession, it must fight for it, and not invite hostilities by high rates, low speed, and a table to which Europeans sit down with horror, to rise from it with indigestion and inexpressible thankfulness that one more inevitable and dreadful meal has been got through. What we want is more speed, moderate charges, and a good table on the French system,—attentions and courtesy on the part of the servants and officers of the vessels we have never heard to be wanting. Nor do we think the P.M.S. Company unwilling to profit by these lessons. The Americans are vastly shrewd people, and no more enjoy spending large sums of money to keep or turn out of the field a rival, who, but for their own mistakes, ought never to have been there, than the veriest misers, which, to give them their due, they neither are nor are likely to be. They enjoy a success, but it must be a commercial success. Their philosophy is to be tested by "fruit," and the only better fruit than ten per cent is a higher percentage still. They now have the power in their hands. Let them write off the losses consequent on the rivalry of the past twelve months as so much paid to the Britisher for wholesome lessons, and not charge our future trade with them. They have been worth learning; they have been fairly taught: and what is worth having is worth paying for.

THE SWAMP.

IT is certain that the filling up of the Swamp in the rear of the foreign concession is a matter of real importance to us at present. This low-lying ground receives a great portion of the surface drainage of the higher land facing the sea and of the streets behind it, and this fact is impressed on more than one of the senses of any one who will be at the pains, or is daily under the necessity, of passing through this portion of the settlement. There is no good reason that we have ever heard of to prevent Yokohama being as healthy as London. Every man here with a life policy must be anxious to urge, on even more solid grounds than he now possesses, his claim to a reduction of those exorbitant rates of premium which are an aggravation of the bitterness of exile, and an evidence of the almost hopeless indolence and obstinacy of the antiquated notions under which their imposition is persisted

in. Indeed, were life but a little sweeter than it can possibly be here, and the desire to cling to it a little stronger, we might advocate the sanitary improvement of the settlement with something of that ardour which pre-supposes that prolonged existence is in some mysterious sense a blessing worth conserving. It is, of course, not impossible that the very depression which suggests this view is caused by the air from the Swamp itself, and it may be considered fortunate that we can only outwit the life insurance offices by a revenge which, dissatisfied as we may be, we should hardly choose as a weapon wherewith to fight them. But the idea that we must continue paying unjust and preposterous rates during our natural term of life is almost enough to suggest it as a legitimate mode of warfare, and an ingenious method of surmounting dissolution with a new pleasure.

But presuming, as we fairly and seriously may, that the raising of this low-lying ground will be a benefit to the community collectively, how is it to be done? It is already much built over, the foundations of many of the houses are but little raised above the present level of the land, and the raising of this level, in spite of the general advantages it would bring with it, would be considered a hardship by those who have built their houses on the supposition that the level would be preserved, and who must either raise them or have their ground floors flooded with every heavy fall of rain. To prove, however, that the desired change is far from being opposed by the majority of the owners of land on the Swamp, it is only necessary to adduce the fact that seventy-four out of eighty-eight of these have signed the memorial transmitted to the Consuls with this object by Messrs. PIQUET and GERARD. The Memorialists are of all the nationalities represented by the treaties, and those who have refused to join them form, as we have shewn, but a small percentage of the total number of land-owners.

Yet it is clear that in this question there is a conflict of interests, and, desirable as it may be to make the change suggested by the Memorialists, those who refused to join them have rights which must be carefully dealt with. We have good authority for stating that the Japanese Government fully admits its responsibility in regard to the work of raising this ground, and is quite willing to meet it. But before undertaking the work, which, of course, will be very costly, it demands to be guaranteed from all claims which might be made by those who regard the work as unnecessary, or as inevitably entailing on them a considerable expense to which they would not otherwise be put. This demand appears to us fair enough. It would be wholly unreasonable to ask the Government to put itself to a large expense to improve this land, and to charge it subsequently with claims for compensation from those who would ultimately be the real gainers by the improvements. And in the latter fact seems to us to lie the clue to the adjustment of these conflicting interests. The majority of the land-owners has been shown to be in favour of change. A middle course, consisting of a system of more complete and covered drainage, adapted to the present level, has been rejected on all hands—and we think wisely so—as thoroughly unsatisfactory. If the change is made suddenly, however, it would entail upon people now unprepared in many cases to meet it, an expense of a serious and inconvenient nature. To claim this from the Government has been shown to be unreasonable. But as these objecting land-owners would ultimately be the gainers by the now proposed scheme, why should not the Govern-

ment make the announcement that at some future time, say, two or three years hence, it will undertake this work? The effect of this would be two-fold: *first*, to give the present objectors time to get their resources together in order to meet the coming expense; and *second*, to prevent the erection of any more houses on the old level,—a course which, in defiance of the commonest prudence, has actually been adopted by some of the land-owners, even since the question of raising the ground has been seriously, frequently, and more or less openly, debated. The law turns a resolutely deaf ear to claims for compensation made under such circumstances, and society is equally unsympathetic.

IS ABORIGINAL FORMOSA A PART OF THE CHINESE EMPIRE?

The importance of the bearing of the following matter, which forms the body of a pamphlet just issued, seems to us so great, that we have thought it well to publish it *in extenso*. We shall presume—and we may fairly do so—that the object of the writer was to give all publicity to his argument that China has totally failed to establish her claim to the possession of the Island of Formosa by any such proofs as would satisfy a tribunal of international jurists, and this we may plead as our justification for making so free a use of the work. We may mention, however, that the pamphlet itself, or rather, the larger and more valuable, but still inexpensive, form of it, is enriched by a series of maps which are important adjuncts to an impartial consideration of the whole question at issue, and we commend this form of it to our readers.

The authorship of the pamphlet cannot remain a doubt for five minutes in the mind of any one who reads it, and who is acquainted with the history of the question. But we wish to say nothing upon this matter, in order that the argument of the author may be judged without bias arising from personal prejudice or prepossession.

In the despatch from the Tsung-li Yamén to the Minister of Foreign Affairs of Japan, dated the 26th day of the 3rd moon, of the 13th year of Tung-chi (11th May 1874,) we read:—"Formosa is an Island lying far off amidst the sea, and we have never yet restrained the savages living there by any legislation, nor have we established any government over them; following in this a maxim mentioned in the Kei-ki: 'Do not change the usages of a people, but allow them to keep their good ones.' But the territories inhabited by these savages are truly within the jurisdiction of China; and this is also the case with several savage tribes inhabiting other remote provinces within the jurisdiction of China, and whom China permits to retain their own good customs." In other words, the Tsung-li Yamén assimilates the condition of the aborigines of Formosa to that of the Indians of North America.

Now we do not think that there is the slightest similarity between the two cases. The Indians of America live a wandering sort of life in a country which has but a few settlements of white colonists scattered over it, and which belongs to several powers—England and the United States at the North and Mexico and the United States at the South. The inconveniences resulting from the depredations of the Indians are equally shared by the states that border each other, and are the result of a condition of affairs which is fatal, and which it is the interest of each state to bear in silence. With the Formosans it is different: they are placed between China and a maritime roadstead which is common to the whole world. The damages inflicted by them upon the colonists of China are more than compensated for by many advantages, both political and commercial, while the depredations they commit on the commerce of the world are not compensated for by any advantages whatever, either immediate or eventual.

Neither is the title of China to Aboriginal Formosa to

be compared with that of the United States to the Indian wilds. The original title to the wild lands of America was acquired by the French, the Spaniards, or the British against all other European governments, by discovery or by conquest, and it was consummated by possession through a long series of years; their justification for the act being that they would do all they could (although they often failed,) to make compensation to the Indians by bestowing civilization upon them in exchange for their limited independence. China cannot boast of having done anything of the kind in Formosa.

China derives no right to the Island because of its discovery by her, as she claims, in 1436, for this relates only to the Pescadores and the Middle Western Coast, and was not followed up by immediate occupation. Sovereignty over territory that belongs to no state is acquired by the taking possession of it by some state. The simple intention to take possession, or the symbolical or formal indication to take possession, or even a provisory occupation is insufficient; for the mere discovery is only an act of science or daring, and not of politics. The taking possession consists in politically organizing the country recently discovered, added to the intention to exercise authority over it in the future. The fact of planting a flag or other emblem on a coast newly discovered may serve as an equivalent for truly constituted authority. When in 1436, the Chinese discovered the Pescadores and the West Coast of Taiwan, they did not take possession of either. In fact what did take place was this: A Chinese grandee named WAN-SAN-PAU was cast, in a storm, on a small island, which has since been united to a larger island lying to the eastward of it, by an earthquake, and which he called Taiwan, or "Terrace Beach." It was situated about three miles north-west of the spot where Saccam, afterwards Taiwan-foo, was built, (a) and exactly where the small village of Anping and the old Dutch Fort Zelandi, which are marked on all charts, now stand. (b) The larger island, which was afterwards named Formosa, from the name given to their colony at Kelung at the beginning of the 17th century or the end of the 16th by the Portuguese [see Map Histoire Generale des Voyages, etc., La Haye, MDCCXLIX, Toe 7, page 74] (c) and Taiwan by the Chinese from the name given to the small island discovered by WAN-SAN-PAU, was called by mariners Pak-kanda, probably its native name. WAN-SAN-PAU remained some time at Taiwan to gain information concerning the country and its inhabitants, and then returned to China. In 1564 (42nd year of SHE-TSUNG, Ming Dynasty) another Chinaman, named YU-TA-YUEN, who was cruising with his squadron in the China sea, being suddenly attacked by a daring pirate named LIU-TAN-HIEN, was compelled, after a fight that lasted five hours, to take refuge first at Pong-hou and then in Taiwan. But the fear of not finding safety on a coast with which he was not acquainted made him return to Pong-hou, where he left a garrison. In about the year 1620 (1st year of Kwang-tsung, Ming Dynasty,) a Dutch vessel was cast in a storm on the coast of Formosa, near the islet of Taiwan, and found the Japanese established there. The port formed by the islet and Pak-kanda appeared so commodious to the captain that he asked permission of the Japanese to build a house on the islet, at the entrance of the harbour, on the pretence that it would be of use to the Dutch in their trade with Japan; and as he promised to take no more land than could be surrounded by a cow's hide, the Japanese consented. The work was commenced at once, and the Dutch, using the same stratagem as that resorted to by the Phœnicæans when they obtained permission to build Pyrsa, cut the hide into thin strips, joined them together and encircled with it a piece of land large enough to build a fort on. (d) In 1630 (2nd year of HWAE-TSUNG, Ming Dynasty) this fort was rebuilt of brick. As for the Japanese, owing to a change in their politics whereby their relations with the outside world were to cease, and, with them, all distant expeditions, they gave up their design of conquering the country. In 1634 (6th year of HWAE-TSUNG) the Dutch increased their establishment at Taiwan [see Histoire Generale des Voyages, Tome VII.,

page 175;] but, subsequently, becoming mixed up in the political complications that arose between the Tartars and the Chinese patriot, KOXINGA, they, unfortunately for themselves, inclined for the former. But being deserted by them and left to fight their quarrel alone with KOXINGA, they were attacked by him, beaten and, after losing one after the other of their establishments from Kelung, the northernmost one, to T'ie-ta-yan the southernmost, they were finally driven from their stronghold, Fort Zelandia, in 1663 (1st year of KANG-HI, Ta-tsing Dynasty,) and returned to Batavia. [Vide Relation de la Prise de l'Isle de Formosa par les Chinois, le cinquieme Juillet, 1666, Traduite de l'Hollandois, pages 30 and 40, a Paris, MDCLXIII.] The Treaty of surrender was drawn up in eighteen articles, and related only to the transfer of the fort, the exchange of prisoners, and other minor matters. [See t' Verwiarloosde Formosa, etc., Amsterdam, 1675.] KOXINGA's reign was a short one. His son, who succeeded him, remained in quiet possession of the throne up to his death. In 1683 (19th year of KANG-HI,) however, the Tartars, having firmly established their supremacy over China, resolved to extend it to Formosa. CARRE-SAN, a grandson of KOXINGA, was then on the throne. He possessed none of the qualities and talents of his grandfather; and even before the Tartar army had reached his shores, he submitted to them, and was sent to Peking, while his Kingdom from that time, 1683 (30th year of KANG-HI,) has been a dependency of the Chinese Crown. The territory thus surrendered to China had for its limits Kelung to the north, and a place called She-ma-wuh, or Cha-ma-ki-teou to the south. (e) It was bounded to the east by the high chain of mountains that stretches from Pong-lee to San-o Bay; but it did not extend so far as San-a Bay (f), and stopped at Kelung. The portion from Kelung to Suo-o Bay has only been annexed of late years (1812, 16th year of KEA-KING, Ta-tsing Dynasty.) [See Report of the Commissioner of Customs for the Port of Kelung, 31st January 1869. Published by order of the Imperial Government.]

P. P. DE MAILLA and HENDEREN, who made the map of Formosa in 1712 (70th year of KANG-HI) by order of the Emperor KANG-HI (See Nouvel Atlas de la Chine, etc. La Haye, MDCCXXXVII, Plate 6) (g) were doubtless well acquainted with the Dutch charts of the Island, in which the whole line of coast, comprising both foreign and Aboriginal Formosa, was given (h) but probably they had orders not to comprise the coasts of Aboriginal Formosa in their survey of the country that belonged to the Middle Kingdom, for it is left out on their maps. The map of CHANG-SUE-KING, (i) made in the 12th year of KEA-KING (1807) evidently traced from the surveys of the Jesuits, offers the same peculiarity, and so do the latest official maps of the Chinese colonies in Formosa which are to be found in the Taiwan-tzu, (j) a history and description of these colonies circulated under the Imperial patronage to promote emigration thereto. (k) An idea of the aboriginal portion of the Island which is left out on the Taiwan-tzu map of these colonies, is given in another map in the same work, by a strange picture of the sun rising from the boiling waters of the Eastern Ocean, (l) in the vicinity of a mass of rocks, piled one upon the other and supposed to represent the land. On this picture there is nothing that can be taken to show the connection that exists between this wild and the Chinese possessions, not even a sign from which one may judge where the place may be. For all the reader may know, it may be twenty miles away from Muh-kan-shan, and it may be two hundred. All

(c) See Plate IV.

(f) See Plate II.

(g) See Plate IV.

(h) See Plates III. and V.

(i) 嘉慶十一年分宜張宗東摹鐫直隸各省輿地全圖 KEA-KING, 11th year, Feh-nie Chang-sue-king's Maps of Chili and of every province of the Chinese Empire. Mr. WILLIAMS, in his "Middle Kingdom," New York Edition, 1861, Vol. 1, page 117 says:—"The limits of the Chinese jurisdiction on Formosa according to native maps, extend over half the Island, reaching no further East than the Muh-kan-shan, a ridge of mountains running through the middle of the Island."

(j) 續脩臺灣府志 Continued and corrected History of Taiwan-foo.

(k) See Plate VII.

(l) See Plate VIII.

(a) See Plate I.
(b) See Plate II.
(c) See Plate III.
(d) Father DE MAILLA, S. J. Lettres Edifiantes et Curieuses, etc., Tome Dixieme, a Lyon, MDCCCLIX, page 272.

that is certain is that it is outside of the Empire, and, therefore, no books that gave a comprehensive idea of it would receive the approval of the Board of Rites. When the Chinese speak of that portion of the island they say: "It is not in the maps," (*m*) an expression which, to make it intelligible to most readers, Chinese translators have rendered: "It is not obedient to our laws." They had better have said: "It is unknown to us."

When there is no indication of any knowledge of a place, there surely can be no discovery. In this case, it cannot be held that there is either. The sole inference to be taken from the Chinese maps is that their possessions in Formosa end at the chain of mountains to which we have alluded above. Outside that chain the *terra incognita* is clearly indicated by the absence on their maps of both coast and water. (*n*) It is simply white paper. In such a case, how shall we, who know that beyond the Muh-kan-shan there is a region called Aboriginal Formosa, determine the frontier line between the two countries, the Chinese and the Aboriginal?

In the absence of clearly defined frontiers, BLUNTSCHLI says (§297):—"When two countries are separated by a chain of mountains, it is admitted, when in doubt, that the highest edge and the lines of division of the waters form the limit. Chains of mountains often serve to divide nations. . . . Nations understood this early, and made of mountains their natural frontier."

In this case we do not need to go to the summit of the Muh-kan-shan to find the frontier, the Chinese, ever since the conquest of Chinese Formosa by Koxinga having been unable to go further than the lower ranges of hills that form the base of Muh-kan-shan; and to protect themselves against surprises and ambuscades, the aborigines have cut down all the trees from the base of that range for a short distance towards the summit, the land thus cleared being looked upon by both parties as a sort of neutral ground where they meet to carry on their trading operations with each other. This neutral ground is the frontier line; and any one who dares to cross it without permission is shot down. (*o*) During his trip from north to south of the Island, from December 1869 to March 1870, the U. S. Consul for Amoy marked that line on the chart of Formosa made by Commander BROOKER in 1867, deriving his information partly from the Chinese of the plains and partly from personal observation; and we have every reason to believe that it is correct. [See U. S. Commercial Relations, 1869, page 108.] (*p*)

Having shown that the Chinese do not derive any right to Aboriginal Formosa from discovery, we will now proceed to prove that they derive none from conquest.

Koxinga was not long in realizing the importance of extending his possessions in Formosa from coast to coast. To this end, after the signing of the Treaty of 1662, he sent several expeditions to the aboriginal country in the neighbourhood of Yuh-shang, or Jade Stone Mountain, the Mount Morrison of our maps, to take possession of it and subdue the inhabitants; but each time he was repulsed with heavy loss, and at last concluded to give up his design. No one has since made any further attempts in that direction. This resolution to abandon the idea of ever conquering Aboriginal Formosa was dictated, the Chinese say, by a supreme power. "On one of his attempts to penetrate this mountain, Koxinga fell in with an old grey-headed woman, who begged him to retreat, and presented him with two large pieces of jade as return for the labor he had undergone in

"proceeding so far. These he accepted, when she bound him to have the finest piece cut into a seal for the Kwan-yin goddess (the Chinese Ceres,) to be deposited on the shrine of one of her celebrated temples. The other piece he was at liberty to fashion into a gir-dle-buckle for himself. On his return he neglected the promise he had made, and ordered his own name to be cut on the larger piece. The name was engraved as desired, and the seal brought to him; but on taking it into his hand and looking at the device, the characters transformed themselves under his eyes into the title of the goddess. Enraged, he had the words erased, and his own name once more carved, but the impression again proved subtle. Upon this he grew alarmed, and devoutly presented the seal as an offering to the Cereals shrine. It so happened that the old woman that presented him with the jade was no other than the goddess herself in disguise." [See page 17 of Notes on the Island of Formosa by ROBERT SWINHOE, F.G.S., F.Z.S., &c., H. B. M.'s Consul at Taiwan, read before the British Association at Newcastle, August, 1863, and before the Geographical Society.]

But what valor and skill had failed to obtain, the Chinese undertook to accomplish through craft. Not daring to go across the mountains to meet the aborigines, they sent a small vessel to a port on the Eastern coast, where they supposed they could establish settlements. The inhabitants received their deputy well, but intimidated or rendered suspicious by the large number of the party, they gave them no encouragement to remain. The Chinese, seeing that their object was frustrated, then determined to leave. But before sailing, under the pretext of showing their gratitude to their hosts, they gave them a feast. After getting them under the influence of liquor, they fell upon them with their weapons, killing a great number and dispersing the remainder. Then they left, carrying away with them everything they could find.

The intelligence of this proceeding no sooner became known over the Eastern portion of the Island than all the inhabitants took up arms and invaded the Chinese portion, killing as many as they could lay hands on, sparing neither women nor children, and setting their habitations on fire. Since that time the ardor of war has not diminished between the two portions of the Island. [Histoire Generale des Voyages, La Haye, MDCCXLIX., Tome VII., Voyage dans l'Empire de la Chine, page 422; also Father DE MAILLA, the same author who made the map of Southern Formosa under the Emperor KANG-HI.] (*q*)

Now-a-days, chiefly to the northward of Taiwan-foo, in order to get at the camphor districts where lie the inexhaustible forests of the precious timber, the inhabitants of the plains sometimes make raids into the aboriginal territory; or else they try to inveigle the inhabitants of the mountains into giving them leases of certain tracts of land lying on the lower western slopes of the Central Range. Knowing that the aborigines are opposed to yielding to their demands for new grants, and that, when in the free use of their faculties, they would invariably refuse to allow any new advance of the existing frontier line, they take advantage of their fondness for ardent spirits, and, under some pretext or other, invite them to a feast and ply them with abundance of liquor. When they are fully under its influence, bright colored cloth is presented to them, a pig is killed, and at the end of the repast the bargain is concluded amid innumerable toasts to eternal friendship. With the first rays of the morning sun the unfortunate aborigines come to their senses, and repent, offering to return the fatal presents by means of which they have been deprived of their beloved retreats. But the cunning Chinese refuse to break the bargain. Hence new fuel for hatred between the two races and severe conflicts which, thus far, however, have not result-

(*m*) This is stated in a despatch from the General and Tantai of Formosa to the U. S. Consul at Amoy, dated June 1867. It reads thus:

相帮 to assist, 以 and, 副 aid, 我 our, 朝 Empire (of China (and) 外 Foreigners (keeping) 和好 friendly 至意 intimate intercourse) 無如 nothing better. 該 (But) that 處 place (that part of Aboriginal Formosa now occupied by the Japanese troops,) 未 not 既 yet 收 entered 入 in 版圖 Maps of China.

(*n*) See Plate VII.

(*o*) See Note on the Ethnology of Formosa, by ROBERT SWINHOE, F.G.S., F.Z.S., &c., H. B. M.'s Consul at Taiwan, 1863, page 8.

(*p*) See Plate II.

(*q*) Father DE MAILLA, S. J., says:—"Le chef de cette barbare expédition est encore vivant dans Formose, sans que les Chinois aient songé à punir un tel forfait. Néanmoins il ne demeurera pas absolument impuni, mais les innocents porteront la peine qu'il méritoit les coupables. Le bruit d'une action si cruelle ne se fut pas plutôt répandue dans la partie orientale de l'île, que ces insulaires entrèrent à main armée dans la partie septentrionale qui appartient à la Chine, massacrerent impitoyablement tout ce qu'ils rencontrèrent, hommes, femmes, enfants, et mirent le feu à quelques habitations. Depuis ce temps-là, ces deux parties de l'île sont continuellement en guerre. [Lettres édifiantes et curieuses etc., tome dixième, à Lyon, MDCCCLXIX., pages 256 and 257, also page 251.]"

ed in any advance (except at the north-east) of the frontier line as it existed in 1683.

Mr. BLUNTSCHLI says [International law, codified, page 165, § 281,] that no state has any right to incorporate more territory, uninhabited or inhabited by barbarians, than she is able to civilize or politically organize. The sovereignty of the state exists only when it is *de facto* exercised. For, the principle of occupation is based solely upon the fact that men are, both by nature and by destiny, called to live in a state of society and to organize themselves as states. But when a nation (as is the case with China in Formosa) extends her so-called sovereignty over immense tracts, uninhabited or occupied by savages, and is utterly unable either to cultivate or to govern them, this state does not promote the object of human kind, but quite the reverse,—she delays the realization of this object by preventing other nations from establishing new states in these territories, and organizing them. There is true occupation only when it is real and durable. Temporary or symbolical occupation can but generate a fictitious right. A state, therefore, does not violate the international law by annexing a country which some other state had only formally taken possession of at an anterior period, and afterwards abandons—or which, having occupied the same only temporarily and symbolically, may be said to have over it no other than imaginary rights. The principle being thus laid down, it remains to be examined whether China, who, as we have seen, has no right to Aboriginal Formosa by reason of discovery or conquest, derives any from formal occupation of it at any time since the annexation of Koxinga's dominion at the end of the 17th century.

Count de BENYOWSKI, who is quoted by Dr. WILLIAMS in his *Middle Kingdom*, [Vol. 1, page 118,] visited the East coast of Formosa in 1771, and not only negotiated with the aborigines but even assisted the one tribe against the other in their quarrels, and was almost on the point of founding a settlement there without ever hearing of any authority possessed by the Chinese over the natives.

H. B. M.'s Consul at Taiwan, Mr. SWINHOE, in his trip around Formosa in 1860, found that the state of affairs in Aboriginal Formosa had not changed since BLUNTSCHLI's time. [See Notes on the Island of Formosa, by ROBERT SWINHOE, F.G.S., F.Z.S., etc.]

We are aware that it is claimed that at a late period (1867) when the Chinese General LEW escorted the U. S. Consul for Amoy to Southern Aboriginal Formosa, he clearly asserted the authority of China over the region in precisely the manner which would constitute formal occupation. This, however, was not the case. It is true that the Chinese officer asserted his authority over the Island in that case, but it was not in a permanent form. In his report to the U. S. Minister at Peking (7th of November, 1867) the U. S. Consul for Amoy says:—"The establishment of a fort had often been the object of a serious controversy between General LEW and myself—not that he would systematically oppose it; he had, on the contrary, acknowledged its advantages to the Chinese; but because of an obscure point in the Viceroy's instructions, he did not feel authorized to erect it before he conferred with the Foochow or Peking authorities. I could scarcely subordinate my departure to such delay, and yet I wanted the fort. I wanted it because of its asserting the Chinese authority where it had been so long denied, for I considered that it would command respect from the Kaoluts, in case they happened to lose sight of their promises; finally, and chiefly, because it would become a sure refuge for the too numerous victims of these stormy seas. In short, I insisted and we agreed at last, that a temporary fort should be erected at a point selected by me, and that in it they would place two guns, a small force of regulars, and 100 militia. This provisional arrangement was to be converted into a permanent one as soon as the more explicit orders that I was asked to solicit, should have reached Taiwan-foo. I declared myself satisfied; for I did not imagine that the Viceroy would break his word with me; and should he, I could then appeal with confidence to the instructions of Your Excellency. I must here render full justice to the loyalty of the General. In two days he had erected a circular enclosure, formed of trunks of palm trees and sand bags, which I visited in company with the

General. I did not see exactly 100 men in the fort, but I concluded to shut my eyes to this deficiency; as a compensation, doubtless, there were three guns, instead of two, as promised. Over it the Chinese flag waves.

"We were about coming to the conclusion. The General had handed me a spy-glass and nautical instruments belonging to the *Rover*. I had the body of Mrs. HUNT. Mr. PICKERING had left to bear to TAU-KE-TOK a red flag I sent him. I had only to consign to a regular writing with the Chinese authorities the results of the expedition. These documents established a joint responsibility in this humane duty between the savages and the Chinese from Liang-kiau Bay to the fort of Tos-su-pong. It is the morale of the whole expedition." (r)

So far, so good. But in February 1869, wishing to ascertain if H. I. C. M.'s Government truly intended to give effect to the action of General LEW as related above, the Consul again went to Southern Formosa in company with the interpreter who had gone there with him eighteen months before, and Mr. MAN, a gentleman in the employ of the Chinese Government as Commissioner of Customs for Southern Chinese Formosa. The following is a quotation from that portion of his report to the Minister that relates to the temporary fort built at Tos-su-pong in 1867, by General LEW:—"Before closing this I regret to have to report to Your Excellency that, while the aborigines of Taiwan have kept their faith, the Chinese, from whom we should have expected quite as much if not more, have yet to perfect their part of the agreement. When the case of the *Rover* was compromised, subject to the approval of the Minister and the Home Office, it was understood between the Chinese officials and myself that they would recommend to Peking the organization of the district of Liang-kiau under civil and military rule, and that, if allowed by their Imperial superior, they would build a fort at Tos-su-pong, thereby meeting the views of the lamented Rear-Admiral BELL and of your predecessor in office. In May last, Mr. WILLIAMS instructed me to urge upon the provincial authorities the necessity of complying with the orders (given in accordance with these views) of their superiors in Peking. I did so, and received the assurance, first of the Viceroy, and after of the Imperial Commissioner, that they would satisfy me; but I soon discovered that I had been deceived. While in Taiwan-foo, because I was not on the spot to see the thing done, TSENG-TA-YEN did not even mention the case to the authorities of Taiwan. Now I find that the temporary fort built at Tos-su-pong by Chentai LEW, in 1867, has been abandoned. The two guns in it, and the few soldiers left in charge, have been removed to Cha-siang; and all this, so they say, because a third survey of the district has to be made, and a new reference to Peking is required. Now that the case is again in Peking, I leave it to Your Excellency's care, and shall await future instructions." (s)

From the foregoing we see that the indication of an intention to take possession of that portion of Aboriginal Formosa that lies south of Pong-lee which had been given by General LEW in 1867, not only was not followed up by occupation, but was actually succeeded by a renunciation of such intention, which is proved by the removal of the guns from the fort at Tos-su-pong,—and thus the argument in support of the opinion that China occupied Aboriginal Formosa in 1867 falls to the ground.

Let us now see whether she has occupied that country at any subsequent period. On the 28th of July 1871, H. B. M.'s Consul at Taiwan-foo, having heard that the British ship *Loudoun Castle* had been wrecked on the southwest coast of Formosa, and that her captain and ten of her crew had fallen into the hands of the natives, sent his assistant, Mr. PELHAM WARREN, to the scene of the occurrence. From the latter's report of his proceedings there, we see that, at that time, the country south of Pong-lee was not occupied by the Chinese.

Again, in March 1872, having gone to Southern Formosa at the request of the ruler of the eighteen southern tribes, the U. S. Consul for Amoy, in company with three U. S. naval officers, had an opportunity to inquire into the murder of the Japanese of Lew Chew by the Boutans. The result of their joint inquiries was that the country

(r) See U. S. Diplomatic Correspondence, 1867.

(s) Commercial Relations of the U. S., 1869.

from Pong-lee to the south end of the Island, had not yet been occupied by China. [See the Consul's printed Despatch to the U. S. Minister at Peking, dated April 17th 1873.]

When H. I. J. M.'s High Commissioner arrived at Sia-liao on the 23rd of May 1874, he found that not only was southern Aboriginal Formosa not occupied by China, but that no attempt had ever been made by her to establish any authority there; and that this was the case, is fully confirmed by admissions made by China herself prior to 1874.

In a correspondence with the U. S. Consul for Amoy, while he was conducting the negotiations with the chief of the aborigines in 1867, for the adjustment of the *Rover* case, appears the following declaration, emanating from the governor of the Island himself:—"Articles 11 and 13 of the Treaty" (between America and China) provide "that within the jurisdiction of the EMPEROR, either on shore or at sea, any one who shall molest an American, shall be punished by the civil and military authorities to the best of their ability; but as, in the *Rover* case, the Americans were not murdered on Chinese territory or on Chinese seas, but in a region occupied by savage tribes, relief could not be asked for under the Treaty. Were it in our power to seize the murderers we would gladly do so, that the Chinese might keep friendly intercourse with foreigners. But the savage region does not come within the limit of our jurisdiction, &c., &c., (t) [see U. S. Commercial Relations, 1871, page 166.] It is true that ultimately the Chinese sent an armed force against the aborigines (September 10th 1867); but not that the Government of the EMPEROR of China had ever reconsidered the statement made by its officers in connection with the relations of China towards the aborigines of Formosa. On the contrary, it plainly appears from the account published of the expedition that it was not intended to enforce the Imperial authority in the aboriginal country, but simply to keep friendship with the United States, as stated in the Governor's despatch, quoted above, and to save herself from the inconvenience of having a large foreign force landed, and perhaps permanently located, on shores so near to Chinese territory. [See U. S. Diplomatic Correspondence, 1867-68, China, page 498.] In fact, all that the Chinese General had done was to give countenance to the United States Consul who had gone alone to TAU-KE-TOK's territory for the purpose of investigating the circumstances of the murder of his countrymen, and taking such measures to prevent the recurrence of similar tragedies as the Government of the EMPEROR had declined to take on the ground of want of jurisdiction, and which, in his own judgment, and acting under instructions from the Government of the United States, he thought necessary.

It may be said the circumstance of the Chinese General LEW being no party to the conference between the aboriginal chief TAU-KE-TOK and the U. S. Consul does not appear to be any disclaimer by LEW of the jurisdiction of his Government; and that, on the contrary, if LEW had attempted to negotiate with TAU-KE-TOK upon any other than a purely military question growing out of his expedition he would, so far as he could, have acknowledged that TAU-KE-TOK and his band were a power capable of treating on equal terms with the Government of China. This proves nothing. The Consul had been invited, by the U. S. Minister at Peking, "in conjunction with the Chinese authorities, to bring the murderers to punishment for what they had done, and to prevent such atrocities, in the future." [Mr. BURLINGAME to the U. S. Consul at Amoy, April 23rd 1867.] General LEW was anxious to negotiate in his own name, and he tried hard to make a treaty with TAU-KE-TOK similar to that concluded by the U. S. Consul. But TAU-KE-TOK declined. The Chinese had sent a deputation to him "to secure for their countrymen the protection promised to foreigners. The Chief answered that he had done nothing, and would do nothing with the Chinese official." [See U. S. Diplomatic Correspondence, 1868, Part 1, China, page 509.] It is thus made apparent that the Consul had negotiated independently of the Chinese, who had remained mere spectators. After the Consul's return to China, the Viceroy of Fukien, under whose authority the

Chinese possessions in Formosa are placed, circulated the following note:—"The United States Consul made a treaty with the savage Chief TAU-KE-TOK respecting the kind of flag to be hereafter used, so that, in future times, if any foreign vessel, being in distress near that place, will show that flag, the savages will do their utmost to render assistance; but if foreigners from merchant vessels, having no business there, land at that spot and cause trouble, and the savages kill or ill-treat them, the Chief will not be held responsible for the consequences. The Consul agreed, therefore, that the flag should have reference only to merchant vessels in distress." (u) The same notice was published by the United States in European papers, and by England in a circular addressed to her Consuls in China.

It must be remembered that in no portion of the Viceroy's notification is there any reference made to General LEW, who commanded the escort given to the Consul. (v) And why? Certainly because China had no jurisdiction over the tribes with whose Chief the compact was made. Had China exercised, or even claimed, jurisdiction, the agreement would have been made by General LEW or one of the Chinese officers of the escort, and not by the U. S. Consul, else would the savages have been reduced to obedience by the Chinese General when they refused to treat with him as the representative of China. The U. S. Consul made his agreement with TAU-KE-TOK in 1867. This agreement was re-affirmed in February 1869, not by a Chinese officer, but by the U. S. Consul. There are two witnesses to the paper, [see U. S. Commercial Relations, 1869, page 92,] one, an Englishman and the other, Mr. MAX, a Chinese officer, who signs himself "Commissioner of Customs for Southern Formosa." Now had China claimed jurisdiction over these tribes, surely such an officer—who is supposed to know every inch of the territory over which he has jurisdiction—would not have voluntarily witnessed a document wherein all the right of the government he was serving were utterly ignored. And if, in signing the paper, he had done wrong, he would have been reprimanded, whereas he still holds a position of high trust in H. I. C. M.'s Customs' service.

Having, we believe, satisfactorily proved that, previous to May 1874, China never asserted her jurisdiction over Aboriginal Formosa, we will now endeavour to ascertain, whether she was justified at that date to lay any pre-emption claim over that country. To this end let us examine the true political condition of the Formosans, in connection with their relations towards China and the outside world.

As a people, the condition of the Formosan Aborigines of the present day is this. It is true that their time is chiefly taken up with hunting, but unlike the American Indians, they do not live a wandering life, and they are far from depending entirely upon the proceeds of the chase for subsistence. Those of the men who, through age or infirmity, become unfit for the arduous exertion of hunting, spend their time in the fields, tilling the ground with the women, and raising millet and other food for the maintenance of the tribe. The women also weave cloth. That portion of their country which is under culture offers some of the richest sights that one can conceive, and the knowledge of agriculture possessed by them does not seem to be inferior to that of any people either in the East or in the West. They live together in villages, in houses built either of split bamboo on the model of those of the Japanese country people, or else of slate in a style peculiar to themselves. They do not live together as a nation united under one king, but each tribe, or collection of tribes, constitutes a free organization, each member thereof contributing to the maintenance of the commonwealth, acting either under a hereditary chief or under officers elected by the people. They believe in a supreme being, and also, like the Chinese, in the occult influences of nature; but they worship no idols. They have now no system of writing, but have a high appreciation of eloquence, prudence and wisdom,

(u) This despatch is dated February 7th 1868.

(v) In speaking of General LEW, the Chinese say that he was ordered by the Viceroy to follow the Consul in haste, 隨赴, from 隨 to follow and 赴, to hasten.

(t) See note (m), page 5.

which, as a rule, are the only titles among them that render a man eligible to public office. They are by nature exceedingly civil and polite, and would be inclined to hospitably receive strangers had they not been rendered extremely suspicious of them by the harsh and cruel treatment received at the hands of the Chinese since the expulsion of the Dutch from the Island in the 17th century; but for a hundred years past they have strictly and persistently closed their territory to them, even going so far in certain places as to put to death defenceless cast-aways. In this condition, with settlements of friendly Hakkas and Peppos in their front, they assert yet for themselves an unlimited independence and absolute sovereignty over the region occupied by them; and this claim will stand good unless China can show that she has satisfactorily established her right, under that law of nations which refers to the contiguity of a semi-civilized power to a country occupied by a wild race, to seize upon the territory and hold it; not only against the natives themselves, but against every one, exactly as the United States claim suzerainty over the Indians in America, and the British over the natives of New Zealand and Australia, by constantly endeavouring to confer the benefits of civilization upon them, as an equivalent for the national independence, of which, against their will, she deprives them.

This, as we have seen, China has not done; but she may claim a justification for her neglect by saying that the Formosans are not susceptible of being governed or civilized and that they must be exterminated. But it is not true that these people are not susceptible of civilization. Not only the experience of late travellers, but that of the Dutch, who occupied the Island from 1662, proves the contrary. [See *Verwaarloos de Formosa*, quoted above; also *Relation de la prise de l'Isle de Formosa*, &c., quoted above, page 81.] Under the Dutch occupation the aborigines knew how to write their own language in foreign characters. This fact is attested by the Dutch authors of works on Formosa, and authenticated by the title-deeds and other documents now found among the descendants of some of the tribes that lived under the Dutch rule. One of these deeds was sent to the U. S. Consul at Amoy, by Dr. MAXWELL of Taiwan-foo, and a photograph of it is given herewith. (w) The perusal of some of the dictionaries of their language will also show that they had otherwise attained a certain degree of civilization under the Dutch, for in them are found names of objects that are in use only among, and words conveying ideas that are common only to, civilized people. [See HAPPERT'S Dictionary and Formosansche Woorden-Lijst.] Father DE MAILLA, who visited some of the remaining tribes in 1774, while he was engaged in making his map of Southern Chinese Formosa for the Emperor KANG-HI, gives the following account of them:—"Although these islanders are entirely subject to the Chinese (x) they have still some remains of their ancient government. Each townlet elects three or four of the elders who enjoy the greatest reputation for probity. In virtue of this election, they become the chiefs or judges of the inhabitants; it is they who constitute the final appeal of all litigants; and if anybody refused to acquiesce in their judgment he would be driven out of the community without any hope of ever being able to re-enter, while no other town would dare to receive him. Their tributes to the Chinese are paid in grain. As regards these tributes, there is in each townlet a Chinaman conversant with the language, who serves as interpreter to the mandarins. These interpreters, who ought to procure the relief of these poor people, are themselves unworthy harpies who prey upon them pitilessly: indeed, they are such petty tyrants that they drive even the patience of the mandarins to the verge of extremity as well as that of the islanders, who, however, are compelled to abstain from interfering with them for fear of courting still greater complications. Of twelve townlets which were under Chinese jurisdiction in the south, there now remain but nine; three have rebelled, driven out their

(w) See Plate IX.

(x) Of course, Père DE MAILLA refers only to the aborigines who dwell within the limits of the territory known to the Chinese, and of which he made the map. [See Plate IV.]

(y) Père DE MAILLA, *Lettres édifiantes*, quoted above, Tome X, pages 265 and 266.

(z) Père DE MAILLA, *Lettres édifiantes*, quoted above, Tome X, page 262.

interpreters, paid no more tribute to China for three years, and have formed a league with the inhabitants of the eastern portion of the Island. It is a very bad example and will not fail to have its consequences. I mentioned it passingly to the first literary mandarin in Formosa, a Chinese doctor, who had just been made viceroy of the province of Fokien. He replied coldly:—"It is all the worse for those savages, if they insist upon remaining in their savage condition; we try to turn them into men, and they don't wish it. All the worse for them! There are malcontents everywhere." But savages though they be, according to certain maxims of the Chinese world, I believe them to be nearer to the true philosophy than a greater number of the most celebrated Chinese sages. One never sees among them, even upon Chinese testimony, either cheating or quarrelling, or robbery or litigation, excepting against the interpreters. Their dealings are equitable, and they are attached to each other; a man will never dare to touch anything you give him, without those who had joined in the labour partaking also the fruits, a fact of which I have had frequent proof myself. They attend to the slightest signal given to them by their commander; they are circumspet in their words, and upright and pure of heart.

Of the civilized tribes known to the Dutch, but very few remain; and these few are so changed under the tyrannical rule of the Chinese that they hardly present all those characteristics of the original race described by DE MAILLA. Still they are yet easily distinguishable from the Chinese colonists by a finer appearance, a greater inclination to hospitality and an honesty which is not to be found among the Chinese. They are known by the name of Peppos. Despoiled of their land and reduced to slavery by the Chinese after the conquest by KOXINGA, they gradually left the plains, and took refuge at the foot of, or in the, mountains. There is a large colony of them on the East Coast almost due East from Takao; and probably many more are scattered about in what is now called Aboriginal Formosa, at points they have not yet been visited by any Western explorer.

BLUNTSCHLI, in his *International Law*, codified, page 165, says that "the true line of conduct to follow on the part of civilized powers towards uncivilized tribes has already been traced and applied by the Puritans in New England and by WILLIAM PENN in Pennsylvania. They would buy from the Indians the ground they wanted to till, and the ownership of which they wished to transfer to the colonists. When colonization has become possible and men who have always lived in a civilized state can live in that country with their families, it becomes necessary to protect the colonists, to guarantee to them the undisturbed enjoyment of the soil, and to endeavor to civilize the savages." Vide Vattel I. 1.5 § 81. PHILLIMORE, I, 244 and following.] We have seen that not only has China not fulfilled these conditions with the aborigines of that part of Formosa now occupied by Japan, but that the history of her occupation of Western Formosa shows that she has never evinced even the slightest intention of doing so. She has not attempted to explore the country of the aborigines, whose line of coast even is omitted in her charts of the Island, although they were known to those who, before her, exercised political control over a portion of the Island—the Dutch, for instance, [see Plates III. and IV.] and KOXINGA. And by her cruel treatment of the aborigines, she has forever closed the door by which she might ultimately have gained admittance to them to perform among them her civilizing mission. China has thus lighted up a conflagration in that region which threatens the whole world, and which she is unable to extinguish. She has failed to drive the aborigines from the Southern and Eastern Coasts into the mountains of the interior, and they now remain a most cruel pest to all mariners who may be so unfortunate as to be thrown on their shores. Their country, especially the southern part of it, lies directly on one of the principal highways of commerce, and unless they are either pacified or exterminated, there is no hope of ever seeing this state of affairs change; and inasmuch as Japan is the latest sufferer at their hands, she has a perfect right to go and deal with them as she pleases, provided she will conform to the principles of justice and equity which form the basis, not

only of international relations, but also of all intercourse with even the most degraded of God's creatures. Until she violates these principles, in her dealings with the Formosans, we do not believe that any one can justly find fault with her.

From the foregoing it clearly results:—

First.—That China has never had any rights over Aboriginal Formosa.

Second.—That if she ever did have any such rights, they could never have been absolute so long as Aboriginal Formosa remained uncivilized, but were simply conditional and subordinate to her will and ability to perform certain obligations, which she would have contracted by assuming political jurisdiction over the country.

Third.—That the condition of her assuming these rights was that she should lose the same the day she should fail to perform her obligations towards the aborigines, thereby making herself liable to be dispossessed by the legitimate sovereign of all wild and uncultivated land, viz., the civilized world, exactly as a tenant is ejected by his landlord when he ceases to pay the rent of the premises which he holds from him, or fails to fulfil any other obligation that may be incumbent upon him by the terms of his lease.

Fourth.—That the ejection or dispossession must be made in favour of the first civilized nation that may occupy the vacant land with a view to do there what her predecessor had so flagrantly neglected to do; and Japan by occupying Aboriginal Formosa and commencing the work of civilizing the inhabitants, has fully established her right over that country.

Should this condition of affairs be a source of anxiety to China, she can but commence negotiations for the acquisition of Aboriginal Formosa, in the same manner as she would for any territory belonging to another power and of which she desired to obtain possession—setting forward certain pretensions founded upon considerations of pure interest which, as seen from the foregoing, Japan is not bound, either in equity or in law, to respect, unless she should find it also to her interest to do so. Whether the payment of an indemnity as the price of the evacuation and cession to China of the territory which Japan has already conquered, and to the possession of which she now has just as good a title as China has to any of her lands, will be the means of settling the question; or whether some other mode of adjustment not yet openly proposed by either party will be adopted, remains to be seen from Mr. OHTO's mission. We have carefully read the few despatches which have been exchanged between the Governments of Japan and China on the Formosa question, and we feel quite safe in advancing the opinion that Japan has never intended to bring about complications with China in sending an expedition to Formosa. The promptness with which her Minister, Mr. YANAGIWARA, listened to the proposition of an arrangement of the pending difficulties made to General SAIGO, shows that she was never anxious for territorial aggrandizement; and it is likely that, had she had her own choice, she would have preferred that China had undertaken the work of pacification in Aboriginal Formosa which she herself is now carrying on there. She felt that, sooner or latter, this work must be done by some power; and as China neglected to do it, and the task devolved upon her, she accepted it without hesitation. For this she rather deserves the thanks than the suspicions of China. But should China misunderstand the situation, and inconsiderately, breaking off the negotiations which have been opened at her urgent request, attack Japan, she will find the latter ready for her. In the struggle that must follow, our conviction is strong, Japan will prove that she has not degenerated, and that the descendants of those famous warriors whose exploits are recited in the annals of their giant adversary, are yet able to uphold the honor of their country and protect its soil. (aa)

(aa) Histoire Générale de la Chine, ou annales de cet Empire: traduites du Tong-kiên-kang-mou, par le feu Pere JOSEPH-ANNE-MARIE DE MOYRIAC DE MAFLEA, Jesuite François, Missionnaire à Peking, Hanoï MDCC.LXXIX, Tome Dixieme page 323 et suivantes.

THE ASIATIC SOCIETY OF JAPAN.*

It is a very common belief among those whose experience is small in such matters, that scientific societies are, or ought to be, bodies exclusively composed of very learned persons, each one of whom is deeply versed in some 'ology,' and who collectively constitute a central sun diffusing intellectual light and heat through almost illimitable space. There is no greater delusion. With the exception of some ten or a dozen associations, the membership of which is as much sought for and prized as high academical distinction, the scientific societies which are now to be found in almost every town of Europe and America, and in almost every one of the settlements of Europeans with which the globe is studded, are little more than a kind of very simple machinery, by means of which information which would otherwise either not be gathered, or, if gathered, would be lost in the vast abyss of private correspondence, is directed into certain defined channels, stored, and made available for the curious or intelligent to use subsequently according to their ability and desired object. The transactions of such societies are not therefore to be regarded as books to be read through from beginning to end, but as those which, as Bacon says, are to be tasted, or read only in parts, according to the humour or object of the reader. These journals and transactions, though, indeed, the work of many different minds, resemble a river-bed the soil of which demands, but amply repays, industrious washing. The gold may usually be present in but small grains, yet here and there it lies in nuggets which make ample amends for previous and less fruitful labour. The value of these works consists in the supply of materials which they afford to those who are either occupied with material progress, or who are constructing new theories or revising old ones. No careful student of the world's mind at this hour can fail to see that now, more than at any other time of its history, it is occupied with problems concerning the origin and destiny of man, the consideration of which rejects no fact however small, and rarely fails to find a fitting place for it when acquired. To this spirit nothing is unimportant and hardly anything comes amiss. It welcomes facts, however unobtrusive and unpretending, and is only intolerant of generalizations manifestly absurd and formulae admittedly exploded.

And in this light the Transactions of the Asiatic Society of Japan which have just been published, seem to claim our attention. As is wise and seemly, the pretensions they make are small, while an impartial critic will admit that the performance which they represent is not without solid value. We cannot join in the humour of those who think such performances unsubstantial because they are modest. Adverse critics are bound to show superior power before they can disparage such achievements, and the valour which has never been tried needs more than its own trumpet to prove its capability. The fact being once admitted that the societies of which we speak make no pretensions to be more than a body of gentlemen sufficiently sensible to be aware of the value of small additions to the stock of human knowledge, and willing to devote some of their time to putting together and superintending the simple machinery by which these can be made available for the service of the world, such works as that of which we now write are their own justification, and demand neither apologist nor advocate. Some one may be called to fill these offices when the statements made as facts are impugned as false, or the inferences drawn from them are not warranted by the base on which they rest.

The goodly volume before us, the second of the Society's publications, contains a variety of papers of greater or less interest, but all adding to our knowledge of this interesting country, its condition or history, and the many questions these words embrace. It would be supererogatory to make extracts from papers which have already passed *in extenso* through the pages of this journal, the more so as the Asiatic Society's work is becoming recognized in Europe, as is proved by the demand which has sprung up at home for its Journal of Transactions—a demand which has necessitated the republication of the first volume of these Transactions, and which should afford an ample

* Transactions of the Asiatic Society of Japan from 22nd October 1873 to 16th July 1874, Yokohama 1874.

proof to those who have devoted their time to the affairs of the Society that their labours have not been vainly bestowed.

THE REVIVAL OF PURE SHINTŌ.

(Continued.)

The mantle of Mabuchi fell upon the shoulders of Motoōri Norinaga. This remarkable scholar and critic was born in 1730 at Matsuzaka in Isé, a town belonging to the prince of Kishiu. At the age of ten years he lost his father, and his mother was left in straitened circumstances. Motoōri displayed an ardent taste for learning from his earliest childhood, and read every book, Chinese or Japanese, which came in his way. In 1752 he went to Kiōto, where he studied Chinese under Hōri Keizan and medicine under Takégawa Hōgan, in accordance with his mother's wish that he should become a doctor. During his stay at the capital of the Mikado he became acquainted with the works of Keichin, and read them with avidity. Previous to this his notions of poetry had been the same as those of the later versifiers, but from Keichin he learnt the principles of correct style. In 1757 he returned to his birth place and set up in practice as a children's physician.

Shortly after his return a person who was passing through from Yedo lent him a copy of Mabuchi's work on the *makura kotoba*, which had just been published. A first perusal failed either to interest or convince him, but after repeated readings he was compelled to acknowledge the justice of the author's views, and their superiority over those of Keichin. It was this book which inspired him with his love for the study of Japanese antiquity. In the year 1761 he had an opportunity of making the acquaintance of Mabuchi, when the conversation before quoted took place, and he continued to correspond with him and to profit by his lessons until the death of the elder scholar.¹⁴

The *Kojiki den*, which is an edition of the *Kojiki* with an elaborate commentary, unquestionably his greatest work, was commenced in 1764, but the first part, which contains the commentary on the first volume of the *Kojiki* was not completed until 1786. It must have at once established his reputation, and one of his biographers states that his fame drew nearly five hundred students from all parts of the country. The second part was finished in 1792. Three years later he was invited to Wakayama by the Prince of Kishiu, for whose sake he refused a pension of 300 *hoku* annually, which had been offered to him by another *daimiō*. The concluding part of the commentary was completed in 1796. The printing of the work was begun in 1789 and finished in 1822.

In 1801, at the request of a number of his admirers, he again visited Kiōto, where crowds flocked together to hear his lectures. The princes of the blood and many of the Court nobles sought instruction from him in matters relating to the early history of Japan. He died in the autumn of the same year, and was buried in a tomb which he had previously caused to be constructed at the monastery of Miōrakuji near Matsuzaka.

This seems a fitting place in which to give some account of the earliest extant historical records of the Japanese, and of those of which only brief notices have been preserved, taking for our authority the first volume of the *Kojikiden*.

The *Nihongi* states that in the year 403 (4th of Richū Tennō) "historiographers were appointed for the first time to all the provinces, to record words and events," from which it may be inferred that such officials had existed at the Court before that date. The latter probably also had records of what was known of the earlier ages, which would account for the existence of numerous independent chronicles, such as are quoted in the *Nihongi*, especially in the first two books called the *Jindai-no-mahi*. The *Nihongi* also says that in the year 620 (28th of the empress Suiko Tennō) Shōtoku Taishi and Soga no Umako [began to] compile by their joint efforts "A Record of the Mikado, a Record of the Country, and records of the *Omi*, *Muraji*, *Tomo-no-mi*, *yatsuko*, *kuni no miyatsuko*, of the chiefs of the mikado's followers, and of the people." This is the first mention

¹⁴ Tamakatsuna, Vol. II., p. 85, et infra.

of any records of the court. Temmu Tennō also commanded Prince Kawashima and eleven others in 681 to compile a history of the Mikados and an account of ancient matters. Neither of these collections have been preserved. In the 9th month of the year 711 the Empress Gemmijō Tennō commanded the minister Yasumaru to commit the *Kojiki* to writing, and he presented it in a finished state in the first month of the following year, as is stated in the preface. This is therefore the earliest of the extant records. The *Shoku-Nihongi* says that the *Nihongi* was completed in the year 720, the 6th of the Empress Genshō Tennō, and it so far superseded the *Kojiki* that the latter was almost forgotten. The cause of this was no doubt the general adoption of Chinese ideas, and the consequent preference of a work written in Chinese style to one of which the chief object was to preserve the form and spirit of Japanese antiquity. In 714 Kiyoshito and Fujimaro were instructed to prepare a national history, but either they never completed the work at all, or it must have been looked on as a failure, for no further mention of it occurs anywhere.

The preface to the *Kojiki* is the only authority for the accepted account of its origin. The emperor, Temmu, at what portion of his reign is not mentioned, lamenting that the records possessed by the chief families contained many errors, resolved to take steps to preserve the true traditions from oblivion. He therefore had the records carefully examined, compared and weeded of their faults. There happened to be in his household a person of marvellous memory named Hiyeda no Are, who could repeat without a mistake the contents of any document he had even seen, and never forgot anything that he heard. Temmu Tennō took the pains to instruct this person in the genuine traditions and 'old language of former ages,' and to make him repeat them until he had the whole by heart. "Before the undertaking was completed," which probably means before it could be committed to writing, the Emperor died, and for twenty-five years Are's memory was the sole depository of what afterwards received the title of *Kojiki*, or *Furu-koto-bumi* as it is read by Motoori. At the end of this interval the Empress Gemmijō ordered Yasumaro to write it down from the mouth of Are, which accounts for the completion of the manuscript in so short a time as four months and a half. Are's age at this date is not stated, but as he was twenty-eight years of age some time in the reign of Temmu Tennō, it could not possibly have been more than sixty-eight, while taking into account the previous order of Temmu Tennō in 681 for the compilation of a history, and the statement that he was engaged on the composition of the *Kojiki* at the time of his death in 686, it would not be unreasonable to conclude that it belongs to about the last year of his reign, in which case Are was only fifty-three in 711.¹⁵

Apart from the fact that all European writers who have dealt with Shintō obtained their information from natives who were acquainted with its impure forms alone, another source of error has been the too ready recognition of the *Nihongi* as the only authority for the native cosmogony and the ancient legends. It is not difficult, however, by the aid of a comparison between the *Nihongi* and the *Kojiki*, to show that the former contains numerous traces of direct influence, and this is also what we should be led to expect from the fact of its having been composed in a language which is intended to represent the Chinese idiom as nearly as possible, while the *Kojiki* is to a very large extent pure Japanese. Motoori has devoted several pages to the discussion of the book in question, and we think that it will be not altogether useless to take note of his observations.

The very commencement of the *Nihongi* affords an example. Its first words are, "Anciently, before heaven and earth separated and the Negative and Positive 'Essences were not parted, chaos was like a fowl's egg; and subsequently deity came into existence in the midst thereof." It then proceeds to state, "now it is said that 'in the beginning of heaven and earth, the soil floated about like a fish floating on the surface of water.'" This latter passage is the real Japanese account of the begin-

¹⁵ Hirata in his *Koshichō*, Vol. I., gives reasons for supposing that Are was a woman, and that the compilation of a history attributed to the year 681 and the project of the *Kojiki* were identical.

ning of the world, and what precedes the words, "Now it is said" is an addition taken from Chinese books.

In the next passage the existence of the first three male deities is attributed to the working of the Heavenly Mode by itself, and the production of four pairs of male and female deities to the joint working of the Heavenly and Earthly Modes. The Negative and Positive Essences, and the Heavenly and Earthly Modes were philosophic terms utterly unknown to the ancient Japanese, and are the inventions of ignorant men, who instead of accepting with faith the true traditions which have been handed down from the beginning of time, endeavour to discover explanations for what man with his limited intelligence can never comprehend. The deities referred to as having been produced by the working of the Heavenly and Earthly Modes, came into existence by the spirits of Takami-musubi no kami and Kami-musubi no kami. What the process was is beyond our ken; we have only to accept the fact. To call Izanagi no kami the "Positive Deity," and Izanami no kami "Negative Deity," as the Nihongi does, is to make use of terms which are entirely foreign to the Japanese language, which would have called them the "Male Deity" and "Female Deity." The effect of this Chinese phraseology is to cause men to believe that Izanagi no kami and Izanami no kami are abstract principles, whereas they are living powers. A proof that the terms "Positive Essence" and "Negative Essence" were imported from abroad, if one were needed, lies in the fact that the sun-deity is female and the moon-deity male according to the ancient native traditions, which is in diametrical opposition to the Chinese theory, according to which the sun is Male or Positive and the moon Female or Negative. Most of the speeches in the Nihongi, attributed to Jimmu Tennô, Sûjin Tennô and other ancient Mikados, contain passages which in their meaning and form are wholly Chinese, and cannot therefore be regarded as otherwise than fictitious. The Shoku-Nihongi contains speeches of the Mikados in both Chinese and native style, and if the speeches made in the 8th century contained so few traces of Chinese expression, it is pretty certain that those which were spoken fourteen centuries older must have been purely Japanese. Jimmu Tennô is represented as making use of such expressions as the following, "It is the part of a good general not to be haughty after conquering in battle," and, "I am the descendant of the sun-deity, and to march in the sun's face to conquer barbarians is contrary to 'Heaven's way,' and, 'Relying on the prestige of supreme 'Heaven, the evil horde has been cut to pieces'; in all of which the true Chinese ring is clearly heard. All reference to Heaven as an intelligent acting power is of Chinese origin, while in Japan heaven is merely the region where the heavenly gods have their abode. In the same way the allusions to eating beef in the Book of Jimmu, to divination by means of a tortoise's shell in the Book of Sûjin, and to the use of such weapons as battle-axes in the Book of Keikô, are borrowed from the Chinese, as is also the title of *Kôtaikô* applied to the consort of Suizei (B.C. 581—549?). Motoôri has by no means exhausted his criticisms upon the Nihongi, but is of opinion that he has said enough to show that it must be read with careful discrimination.

There is another book, of considerable age, which professes to give an original account of the divine age and of the early history down to Suiko Tennô (593—628). It is called the *Kujiki*, and its authorship is attributed to Shôtoku Taishi and Soga no Umako, and the preface by the latter states that it was completed in 622; it purports, in fact to be the non-extant compilation already mentioned. Motoôri condemns it as a forgery, compiled at a much later date chiefly from the *Kojiki* and *Nihongi*. It further contains passages from the *Kogo-Shûi*, composed in 807, and even mentions Saga Tennô, who reigned as late as 810-823. Parts of it, however, seem to be based upon other sources than those above-mentioned, and are of considerable value.

Motoôri speaks of two editions of the *Kojiki* which were in existence when he commenced his own. One which was printed in the period Kan'ei (1624-1644), contains many omissions, erroneous readings, and numerous faults in the *kana* transcription. The second was published later in the same century by Deguchi Nobuyoshi,

who corrected most of the omissions and errors of the older edition, but took upon himself to make some unnecessary alterations in the text, thus diminishing to a considerable extent the value of his work. Besides these two printed editions Motoôri obtained after much search an old manuscript copy, unfortunately disfigured by a multitude of mistakes, a copy of a manuscript with insertions by Nobuyoshi, an old copy belonging to a Kiôto resident named Murai, and a copy of an ancient manuscript belonging to the monastery of Shimpukuji at Nagoya in Owari, all more or less incorrect, but useful for comparison.

The *Kojikiden* consists of forty-four large volumes of clear print, of which two are devoted to prolegomena, three to indexes arranged chronologically and alphabetically, and one contains a tract on the Cosmogony by Hatori Nakatsune, one of Motoôri's pupils.

The earliest work of Motoôri upon Shintô was the tract entitled *Nucobi no Mitama*, or the "Spirit of Straightening," which forms part of the first volume of the *Kojikiden*, and was written in the year 1771, about seven years after the commentary was commenced. It may be summarized as follows.

Japan is the country which gave birth to the goddess of the Sun, Amaterasu-oho-mi-kami, which fact proves its superiority over all other countries which also enjoy her favours. The goddess, having endowed her grandson Ninigi no mikoto with the three sacred treasures, proclaimed him sovereign of Japan for ever and ever. His descendants shall continue to rule it as long as the heavens and earth endure. Being invested with this complete authority, all the gods under heaven and all mankind submitted to him, with the exception of a few wretches who were quickly subdued.

To the end of time each Mikado is the goddess' son. His mind is in perfect harmony of thought and feeling with hers. He does not seek out new inventions, but rules in accordance with precedents which date from the age of the gods, and if he is ever in doubt, he has resort to divination, which reveals to him the mind of the great goddess. In this way the age of the gods and the present age are not two ages, but one, for not only the Mikado but his Ministers and people also act up to the tradition of the divine age. Hence, in ancient times the idea of *michi* or way (ethics) was never broached. The word was only applied to ordinary thoroughfares, and its application to systems of philosophy, government, morals, religion and so forth, is a foreign notion.

As foreign countries (China and India, particularly the former) are not the special domain of the sun-goddess, they have no permanent rulers, and evil spirits, having found a field of action, have corrupted mankind. In those countries any bad man who could manage to seize on the power became a sovereign. Those who had the upper hand were constantly scheming to maintain their positions, while their inferiors were as constantly on the watch for opportunities to oust them. The most powerful and cunning of these rulers succeeded in taming their subjects, and having secured their position, became an example for others to imitate. In China the name of *Seijin* (translated "Holy Men" by Meadows) has been given to these men. But it is an error to look upon these so-called Holy Men as in themselves supernatural and good beings, as superior to the rest of the world as are the gods. The principles which they established are called *michi* (ethics), and may be reduced to two simple rules, namely to take other people's territory, and to keep fast hold of it.

The Chinese 'Holy Men' also invented the "Book of Changes" (*yeli*, or I-king), by which they pretended to discover the workings of the universe, a vain attempt, since it is impossible for man with his limited intelligence to find out the principles which govern the acts of the gods. In imitation of them the Chinese nation has since given itself up to philosophizing, to which are to be attributed its constant internal dissensions. When things go right of themselves it is best to leave them alone. In ancient times, although there was no proxy system of doctrine in Japan, there were no popular disturbances, and the empire was peacefully ruled. It is because the Japanese were truly moral in their practice that they required no theory of morals, and the fuss made by the Chinese about theoretical morals is owing to their laxity in practice. It is not wonderful that students of Chinese

literature should despise their own country for being without a system of morals, but that Japanese who were acquainted with their own ancient literature should have pretended that Japan also had such a system, simply out of a feeling of envy, is ridiculous.

When Chinese literature was imported into Japan, the people adopted many Chinese ideas, laws, customs and practices, which they so mixed up with their own that it became necessary to adopt a special name for the ancient native customs, which were in consequence called *Kami no michi* or *Shintô*, the word *michi* being applied in the same sense as the Chinese *tô* (*dao*), and *kami* because of their divine origin. These native customs only survived in the ceremonies with which the native gods are worshipped.

Every event in the universe is the act of the gods. They direct the changes of the seasons, the wind and the rain, the good and bad fortune of states and individual men. Some of the gods are good, other bad, and their acts partake of their own natures. Buddhists attribute events to "retribution" (*ingwa*), while the Chinese ascribe them to the "decree of heaven" (*temmei*, or *tien-ming*). This latter is a phrase invented by the so-called "Holy Men" to justify murdering sovereigns and seizing their dominions. As neither heaven nor earth have minds, they cannot issue decrees. If heaven really could issue decrees it would certainly protect the good rulers and take care to prevent bad men from seizing the power, and in general, while the good would prosper, the bad would suffer misfortune. But in reality we find many instances of the reverse.

Whenever anything goes wrong in the world it is to be attributed to the action of the evil gods called *Magatsubi no kami* (gods of crookedness) whose power is so great that the sun-goddess and the creator-god are sometimes unable to restrain them; much less are human beings able to resist their influence. The prosperity of the wicked and the misfortunes of the good, which seem opposed to ordinary justice, are their doing. The Chinese, not possessing the traditions of the divine age, were ignorant of this truth, and were driven to invent the theory of "Heaven's decrees."

The eternal endurance of the dynasty of the Mikados is a complete proof that the 'way' called *Kami no michi* or *Shintô* infinitely surpasses the systems of all other countries.

The "Holy Men" of China were merely successful rebels. The Mikado is the sovereign appointed by the pair of deities, Izanagi and Izanami, who created this country. The Sun-goddess never said, 'Disobey the Mikado if he be bad,' and therefore, whether he be good or bad, no one attempts to deprive him of his authority. He is the immovable ruler who must endure to the end of time, as long as the sun and moon continue to shine. In ancient language the Mikado was called a god, and that is his real character. Duty therefore consists in obeying him implicitly, without questioning his acts. During the middle ages such men as Hôjô Yoshitoki, Hôjô Yasutoki, Ashikaga Takanji and others violated this duty (*michi*), and took up arms against him. Their disobedience to the Mikado is attributable to the influence of Chinese learning.

This 'way' was established by Izanagi and Izanami, and delivered by them to the Sun-goddess, who handed it down, and this is why it is called the "way of the gods." The nature of this "way" is to be learnt by studying the *Kojiki* and ancient writings, but mankind have been turned aside from it by the Spirits of Crookedness to Buddhism and Chinese philosophy.

The various doctrines taught under the name of *shintô* are without authority.

Human beings having been produced by the spirit of the two Creative Deities, are naturally endowed with the knowledge of what they ought to do and what they ought to refrain from. It is unnecessary for them to trouble their heads with systems of morals. If a system of morals were necessary, men would be inferior to animals, all of whom are endowed with the knowledge of what they ought to do, only in an inferior degree to men. If what the Chinese call Benevolence (*Jin*), Righteousness (*Gi*), Propriety (*Rei*), Retiringness (*Ji*), Filial Piety (*Kô*), Brotherly Love (*Tai*), Fidelity (*Chin*) and Truth (*Shin*) really constituted the duty of man, they would be so recog-

nized and practised without any teaching, but as they were invented by the so-called "Holy Men" as instruments for ruling a viciously-inclined population, it became necessary to insist on the more than actual duty of man. Consequently, although plenty of men profess these doctrines, the number of those who practise them is very small. Violations of this teaching were attributed to human lusts. As human lusts are a part of man's nature, they must be a part of the harmony of the universe, and cannot be wrong according to the Chinese theory. It was the vicious nature of the Chinese that necessitated such strict rules, as for instance that persons descended from a common ancestor, no matter how distantly related should not inter-marry. These rules not being founded on the harmony of the universe, were not in accordance with human feelings, and were therefore seldom obeyed.

In ancient times Japanese refrained only from inter-marrying among children of the same mother, but the distance between noble and mean was duly preserved. Thus the country was spontaneously well-governed, in accordance with the "way" established by the gods.

Just as the Mikado worshipped the gods of heaven and earth, so his people prayed to the good gods in order to obtain blessings, and performed rites in honour of the bad gods, in order to avert their displeasure. If they committed crimes or defiled themselves, they employed the usual methods of purification taught them by their own hearts. As there are bad as well as good gods, it is necessary to propitiate them with offerings of agreeable food, playing the harp, blowing the flute, singing and dancing, and whatever else is likely to put them in a good humour.

It has been asked whether the *kami no michi* is not the same as the Taoism of Lao-tzu. Lao-tzu, hated the vain conceits of the Chinese scholars, and honoured naturalness, from which a resemblance may be argued; but, as he was born in a dirty country, not under the special protection of the Sun-goddess, he had only heard the theories of the succession of so-called Holy Men, and what he believed to be naturalness was simply what they called natural. He did not know that the gods are the authors of every human action, and this ignorance constituted a cause of radical difference.

To have acquired the knowledge that there is no *michi* (ethics) to be learnt and practised is really to have learnt to practise the 'way' of the gods.

(To be continued.)

SWAMP IMPROVEMENT.

We are authorized to publish the following Correspondence which has taken place upon this subject between land-owners of this property and C. Breunwald, Esq., Chairman of the Consular Board.

Yokohama, 9th September, 1874.

SIR.—We have the honour to enclose a petition referring to this drainage of that portion of the foreign settlement known as "the Swamp."

Foreign property in the Swamp is at present divided and registered at the Keneho in the following manner:

22 English	lots.
18 American	"
18 French	"
11 Swiss	"
9 Chinese	"
7 German	"
1 Dutch	"
1 Italian	"
1 Danish	"

88 lots in all.

Out of the 88 owners of the said lots:

74 have signed the enclosed petition;

9 have declined to sign it stating that before giving their opinion on the subject they wanted to know the

17 This was allowed among the Jews and by Solon (v. Labbe's Origin of Civilization, p. 121). It was probably the result of polygamy. Although a distinction is made between the wife and concubines at the present day, that is probably of Chinese origin, for in more ancient times they were classed together as 'women.'

result of the preliminary survey implied in the petition.

2 have declined to sign it declaring themselves to be prepared to abide by the decision of the Consular Board.

3 being absent could not be consulted.

We respectfully request you on the part of all those who are interested in the matter to submit the enclosed to the consideration of the Honorable Consular Board.

We are Sir,
Your very humble obedient Servants,

Signed E. PIQUET.
A GERARD.

To C. BRENNWALD, Esq.,
Consul-General of Switzerland,
Chairman of the H. Consular Board,
Yokohama,

Yokohama, 25th August, 1874.

SIR.—We the undersigned owners or attorneys for owners of the lots of land located in that part of the foreign settlement known as the "Swamp,"

Considering

That the low level of the said swamp precludes the possibility of its being efficiently drained;

That the insufficiency of the present drainage is a cause of unhealthiness and materially depreciates the value of our property;

That in the old settlement the roads have been properly macadamised, provided with foot paths and drained by and at the expense of the Japanese administration;

That our land being subject to the same ground rent is thereby entitled to the same improvements as land on the old settlement;

Have the honour to ask you to request the Japanese authorities to raise and macadamize the streets in the Swamp to such a level as to allow their being drained on the same principle as in the old settlement. We further request that this work be executed under the personal direction and supervision of some competent foreign Civil Engineer.

We are,
Gentlemen,

Your very humble obedient Servants,
(Here follow the Signatures).

To C. BRENNWALD, Esq.,
Consul-General of Switzerland,
Chairman of the Consular Board,
Yokohama.

IN THE U. S. CONSULAR-GENERAL COURT.

Before Gen. T. B. VAN BUREN, Consul-General.

Thursday, 17th September, 1874.

SAKAKURA KAMUKICHI vs. JOHN GARGAN.

The plaintiff, a Japanese builder, claimed 40 Yen, the balance due for erecting a house at lot No. 52 Bluff.

It appeared from evidence that the plaintiff undertook to build the house, the requisite materials being provided for him, for \$250 within forty days. Plaintiff however alleged that certain additional fittings were subsequently required, for which he charged \$31, and that a sum of fifty *ryos* for which the defendant took credit had not been paid to him. The defendant, on the other hand, contended that the fittings in question formed portion of the work to be performed, and that 90 days instead of 40 were occupied on the work. Further that the 50 *ryos* in dispute had been duly paid.

Evidence as to the latter fact having been produced,

His Honour said he would deliver his decision on a later day.

Friday, 18th September, 1874.

WILLIAM RANGAN vs. WILLIAM H. THOMPSON.

The plaintiff in this case claimed the sum of \$246.64 on a promissory note.

The defendant admitted his liability to the extent of \$16 only, claiming credit for various sums paid by him at different times and not allowed by the plaintiff.

His Honour reserved his decision.

FUMIFERA JAPONICA.

Like butterfly in sunbeam gay,
Or precious gem of dazzling ray,
Ohana is the brightest fay—

The sweetest flower in Yedo;
Almost as fair she is as those
With eyes of blue, and cheeks of rose,
Who dance, till happy daylight goes,
On daisied English meadow.

Her eyes—dark wells of passion deep
Whene'er her soul is stirred—now sleep
In sunshine, and her fancies leap
Like wavelets soft and stilly;
Her hair is bound with skill and grace;
Upon her laughing lips a trace
Of saffron flower is seen, her face
Is powdered like the lily.

As many-coloured is her dress
As that entrancing loveliness
Which spans the rain-swept sky to bless
The Earth—a glad some duty;
With *samisen* upon her knees,
And gaudy fan to coax the breeze,
She sits beneath embowering trees—
A little Eastern beauty.

But smiling from her sleeve she takes
A tiny pipe, and gently breaks
The Kokubu's beloved flakes,
And lights a morsel gaily;
A whiff or two—the joy is done,
But scarcely ere again begun.
She smokes, I trow, if she smokes one,
Of pipes a hundred daily.

Alas! they cast a shade on this—
The purest pearl of earthly bliss—
The swift and sweet delicious kiss
All loving lips go smack O!
I would not wed an angel bright,
With wings that fluttered soft and white,
And eyes that swam in liquid light,
If she could smoke tobacco.

Then puff away all undismayed!
In curling clouds your graces fade;
No fervour shall your peace invade;
O exquisite Ohana!
But, on my knees I'd pray and pine,
In passion's agonies divine,
If only, Sweet, you would resign
That vile Nicotiana.

KAJIN.

THE "MORNING ARGUS" AND ITS POET.

A rather unusual sensation has been excited in the village by the *Morning Argus* within a day or two; and while most of the readers of that wonderful sheet have thus been supplied with amusement the soul of the editor has been filled with gloom and wrath and despair. Colonel Bangs recently engaged as assistant a person he had picked up in one of the lower counties of the State. The name of the new man is Slimmer. He has often contributed to the *Argus* verses of a distressing character, and I suppose Bangs must have become acquainted with him through the medium of the correspondence thus begun. No one in the world but Bangs would ever have selected such a poet for an editorial position. But Bangs is singular—he is exceptional. He never operates in accordance with any known laws, and he is more than likely to do any given thing in such a fashion as no other person could possibly have adopted for the purpose. As the *Argus* is also *sui generis*, perhaps Bangs does right to conduct it in a peculiar manner. But he made a mistake when he employed Mr. Slimmer.

The colonel, in his own small way, is tolerably shrewd. He had observed the disposition of persons who have been bereaved of their relatives, to give expression to their feelings in verse, and it occurred to him that it might be profitable to use Slimmer's poetical talent in

in such a way as to make the *Argus* a very popular vehicle for the conveyance to the public of notices of deaths. That kind of intelligence, he well knew, is especially interesting to a very large class of readers, and he believed that if he could offer to each advertiser a gratuitous verse to accompany the obituary paragraph, the *Argus* would not only attract advertisements of that description from the country round about the village, but it would secure a much large circulation.

When Mr. Slimmer arrived, therefore, and entered upon the performance of his duties, Colonel Bangs explained his theory to the poet and suggested that whenever a death-notice reached the office, he should immediately write a rhyme or two which should express the sentiments most suitable to the occasion.

Mr. Slimmer had charge of the editorial department the next day, during the absence of Colonel Bangs in Wilmington. Throughout the afternoon and evening death-notice arrived; and when one would reach Mr. Slimmer's desk, he would shut the door, place the fingers of his left hand among his hair, and agonise until he succeeded in completing a verse that seemed to him to accord with his instructions.

The next morning Mr. Slimmer proceeded calmly to the office, for the purpose of embalming in sympathetic verse the memories of other departed ones. As he came near to the establishment he observed a crowd of people in front of it, struggling to get into the door.

He went around to the back of the office and ascended to the editorial room. As he approached the sanctum, loud voices were heard within. Mr. Slimmer determined to ascertain the cause before entering. He obtained a chair, and placing it by the side door, he mounted and peeped over the door through the transom. There sat Colonel Bangs, holding the *Morning Argus* in both hands, while the fringe which grew in a semicircle around the edge of his bald head stood straight out, until he seemed to resemble a gigantic gun-swab. Two or three persons stood in front of him in threatening attitudes. Slimmer heard one of them say:

"My name is McGlue, sir!—William McGlue! I am a brother of the late Alexander McGlue. I poked up your paper this morning, and perceived in it an outrageous insult to my deceased relative, and I have come around to demand, sir, what you mean by the following infamous language:—

"The death-angel smote Alexander McGlue
And gave him protracted repose;
He wore a checked shirt and a Number Nine shoe,
And he had a pink wart on his nose.
No doubt he is happier dwelling in space
Over there on the evergreen shore.
His friends are informed that his funeral takes place
Precisely at quarter-past four."

"This is simply diabolical. My late brother had no wart on his nose, sir. He had upon his nose neither a pink wart, nor a green wart, nor a cream coloured wart, nor a wart of any other colour. It is a gratuitous insult to my family and I distinctly want you to say, what do you mean by such conduct?"

"Really, sir," said Bangs, "it is a mistake. This is the horrible work of a miscreant in whom I reposed perfect confidence. He shall be punished by my own hand for this outrage. A pink wart! Awful! sir—awful! The miserable scoundrel shall suffer this—he shall, indeed!"

"How could I know," murmured Mr. Slimmer to the foreman, who with him was listening, "that the corpse hadn't a pink wart? I used to know a man named McGlue, and he had one, and I thought all the McGlues had. That comes of irregularities in families."

"And who," said another man, addressing the editor, "authorised you to print this hideous stuff about my deceased son? Do you mean to say, Bangs, that it was not with your authority that your low comedian inserted with my advertisement the following scandalous burlesque? Listen to this:—

"Willie had a purple monkey climbing on a yellow stick,
And when he sucked the paint all off it made him deathly sick;
And in his latest hours he clasped that monkey in his hand,
And bade good-by to earth and went into a better land.
"Oh! no more he'll shoot his sister with his little wooden gun,
And no more he'll twist the pussy's tail and make her howl for fun.
The pussy's tail now stands straight; the gun is laid aside;
The monkey doesn't jump around since little Willie died."

"The atrocious character of this libel will appear when I say that my son was twenty years old, and that he died of liver complaint."

"Infamous!—utterly infamous!" groaned the editor as he cast his eyes over the lines. "And the wretch who did this still remains unpunished! It is too much!"

"And yet," whispered Slimmer to the foreman, "he told me to lighten the gloom and to cheer the afflicted family with the re-

sources of my art, and I certainly thought that idea about the monkey would have that effect, somehow. Bangs is ungrateful!"

Just then there was a knock at the door, and a woman entered, crying—

"Are you the editor?" she inquired of Colonel Bangs. Bangs said he was.

"Well-w-well!" she said, in a voice broken by sobs, "Wh-what d'you mean by publishing this kind of poetry about my child? M-my name is Sm-mith; and wh-when I looked this m-morning for the notice of Johnny's d-death in your paper, I saw this scandalous verse:—

"Four doctors tackled Johnny Smith—
They blistered and they bled him;
With squills and antibilious pills
And ipecac. they fed him.
They stirred him up with calomel,
And tried to move his liver.
But all in vain—his little soul
Was wafted o'er The River."

"It's false! false! and mean! Johnny only had one doctor. And they d-d-d-n't bl-bleed him and b-blister him. It's a wicked falsehood, and you're a hard-hearted brute f-f for printing it!"

"Madame, I shall go crazy!" exclaimed Bangs. "This is not my work. It is the work of a villain whom I will slay with my own hand as soon as he comes in. Madame, the miserable outcast shall die!"

"Strange! strange!" said Slimmer. "And this man told me to combine elevating sentiment with practical information. If the information concerning the squills and ipecac. is not practical, I have misunderstood the use of that word. And if young Smith didn't have four doctors, it was an outrage. He ought to have had them, and they ought to have excited his liver. Thus it is that human life is sacrificed to carelessness."

At this juncture the Sheriff entered, his brow clothed with thunder. He had a copy of the *Morning Argus* in his hand. He approached the editor, and pointing to a death-notice, said,

"Read that outrageous burlesque, and tell me the name of the writer, so that I can chastise him."

The editor read as follows:—

"We have lost our little Hanner in a very painful manner,
And we often asked, How can her harsh sufferings be borne?
When her death was first reported, her aunt got up and snorted
With the grief that she supported, for it made her feel forlorn.
"She was such a little seraph that her father, who is sheriff,
Really doesn't seem to care if he ne'er smiles in life again.
She has gone, we hope, to heaven, at the early age of seven.
(Funeral starts off at eleven), where she'll nevermore have pain."

"As a consequence of this, I withdraw all the country advertising from your paper. A man who could trifle in this manner with the feelings of a parent is a savage and a scoundrel!"

As the sheriff went out, Colonel Bangs placed his head upon the table and groaned.

"Really," Mr. Slimmer said, "that person must be deranged. I tried, in this case, to put myself in his place, and to write as if I were one of the family, according to instruction. The verses are beautiful. That allusion to the grief of the aunt, particularly seemed to me to be very happy. It expresses violent emotion with a felicitous combination of sweetness and force. These people have no soul—no appreciation of the beautiful in art."

While the poet mused, hurried steps were heard upon the stairs, and in a moment a middle-aged man dashed in abruptly, and seizing the colonel's scattered hair, bumped his prostrate head against the table three or four times with considerable force. Having expended the violence of his emotion in this manner, he held the editor's head down with one hand, shaking it occasionally by way of emphasis, and with the other hand seized the paper and said:

"You disgraceful old reprobate! You disgusting vampire! You hoary-headed old ghoul! What d'you mean by putting such stuff as this in your paper about my deceased son? What d'you mean by printing such awful doggerel as this, you depraved and dissolute ink-slinger—you imbecile quill-driver, you!"

"Oh! bury Bartholomew out in the woods,
In a beautiful hole in the ground,
Where the bumble-bees buzz and the woodpeckers sing,
And the straddle-bugs tumble around;
So that, in winter, when the snow and the slush,
Have covered his last little bed,
His brother Artemus can go out with Jane
And visit the place with his sled."

And I'll teach you to talk about straddle-bugs! I'll instruct you about slush! I'll enlighten your insane old intellect on the subject of singing woodpeckers! What do you know about Jane and Artemus, you wretched buccaneer, you despicable butcher of the English language? Go out with a sled! I'll carry you out in a hearse before I am done with you, you deplorable lunatic!"

At the end of every phrase the visitor gave the editor's head a fresh knock against the table. When the exercise was ended, Colonel Bangs explained and apologised in the humblest manner, promising at the same time to give his assailant a chance to flog Mr. Slimmer, who was expected to arrive in a few moments.

"The treachery of this man," murmured the poet to the foreman, "is dreadful. Didn't he desire me to throw a glamour of poetry over commonplace details? But for that I should never have thought of alluding to wood-peckers and bugs, and other children of Nature. The man objects to the remarks about the sled. Can the idiot know that it was necessary to have a rhyme for 'bed'? Can he suppose that I could write poetry without rhyme? The man is a lunatic. He ought not to be at large!"

Hardly had the indignant and energetic parent of Bartholomew departed, when a man with red hair and a ferocious glare in his eyes entered, carrying a club and accompanied by a savage-looking dog.

"I want to see the editor," he shouted.

A ghastly pallor overspread the colonel's face, and he said, "The editor is not in."

"Well, when will he be in, then?"

"Not for a week—for a month—for a year—for ever! He will never come in any more!" screamed Bangs. "He has gone to South America, with the intention to remain there during the rest of his life. He has departed. He has fled. If you want to see him, you had better follow him to the equator. He will be glad to see you. I would advise you, as a friend, to take the next boat—to start at once."

"That is unfortunate," said the man; "I come all the way from Delaware City for the purpose of battering him up a lot with this club."

"He will be sorry," said Bangs, sarcastically. "He will regret missing you. I will write to him, and mention that you dropped in."

"My name is M'Fadden," said the man. "I came to break the head of the man who wrote that obituary poetry about my wife. If you don't tell me who perpetrated the following, I'll break yours for you. Where's the man who wrote this? Pay attention:

"Mrs. M'Fadden has gone from this life;
She has left all its sorrows and cares;
She caught the rheumatics in both of her legs
While scrubbing the cellar and stairs.
They put mustard-plasters upon her in vain;
They bathed her with whisky and rum;
But Thursday her spirit departed, and left
Her body entirely numb."

"The man who held the late Mrs. M'Fadden up to the scorn of an unsympathetic world in that shocking manner," said the editor, "is named James B. Slimmer. He boards in Blank-street, fourth door from the corner. I would advise you to call on him and avenge Mrs. M'Fadden's wrongs with an intermixture of club and dog-bites."

"And this," sighed the poet, outside the door, "is the man who told me to divert M'Fadden's mind from contemplation of the horrors of the tomb. It was this monster who counselled me to make the sunshine of M'Fadden's tears. If that red-headed monster couldn't smile over that allusion to whisky and rum, if those remarks about the rheumatism in her legs could not divert his mind from the horrors of the tomb, was it my fault; M'Fadden grovels; He knows no more about poetry than a mule knows about the Shorter Catechism."

The poet determined to leave before any more criticisms were made upon his performances. He jumped down from his chair and crept softly towards the back staircase.

The story told by the foreman relates that Colonel Bangs at the same instant resolved to escape any further persecution, and he moved off in the direction taken by the poet. The two met upon the landing, and the colonel was about to begin his quarrel with Slimmer, when an enraged old woman, who had been groping her way up stairs, suddenly plunged her umbrella at Bangs, and held him in the corner while she handed a copy of the *Argus* to Slimmer, and pointing to a certain stanza, asked him to read it aloud. He did so in a somewhat tremulous voice and with frightened glances at the enraged colonel. The verse was as follows:—

"Little Alexander's dead;
Jam him in a coffin;
Don't have as good a chance
For a funeral often.
Rush his body right around
To the cemetery;
Drop him in the sepulchre
With his Uncle Jerry."

The colonel's assailant accompanied the recitation with such energetic remarks as these:—"Oh, you willin! D'you hear that, you wretch? What d'you mean by writin' of my grandson in that

way? Take that, you serpint! Oh, you wiper, you! tryin' to break a lone widder's heart with such scand'lus lies as them! There, you willin! I kem here to hammer you well with this here umbrella, you owdacious wiper, you! Take that, and that, you wile, indecent, disgustin' wagabone! When you know well enough that Aleck never had no Uncle Jerry, and never had no uncle in no sepulchre anyhow you vile wretch, you!"

When Mr. Slimmer had concluded his portion of the entertainment, he left the colonel in the hands of the enemy and fled. He has not been seen in Newcastle since that day, and it is supposed that he has returned to Sussex county for the purpose of continuing in private his dalliance with the Muses. Colonel Bangs appears to have abandoned the idea of establishing a department of obituary poetry, and the *Argus* has resumed its accustomed aspect of dreariness.

It may fairly boast, however, that once during its career it has produced a profound impression upon the community.—*Out of the Hurly-Burly.*

TRADE IN JAPAN.

(*Pall Mall Gazette.*)

The *Japan Mail* has lately published a trade report of the British Consul at Yokohama, Mr. Russell Robertson, for the year 1873, which is so exhaustive and full of interest that it deserves a better fate than to be buried in a Blue-book to be issued when all interest is lost in the subject. Many of the facts here brought together and carefully digested are of great significance and value, independent of their bearing on commerce and the immediate prospects of trade. The sudden influx of European goods and the requirements of a foreign market some twenty years ago seem to have acted as a dis solvent element in the whole social and political constitution of Japan. Nothing, indeed, is more striking throughout the report than the evidence continually afforded of the wide reach of the influences set in motion by such commercial activity as foreigners develop wherever they found a trade in the East. The change in the cost of articles and the purchasing power of the precious metals is only among the earliest results; the first move in the great game of commerce which in this case ended in checkmating kings and arousing Eastern populations from a "sleep of a thousand years," as a Japanese Minister himself expressed it.

Exciting and deeply interesting as such a game of commercial competition against Oriental combination and monopoly must be to all who are engaged in it, and can follow the moves and watch the effects, the result must often be very disastrous upon the fortunes of the chief actors. This is the first striking fact on the face of the report. We see a trade, the annual value of some six or seven millions sterling, import and export, at this one chief port of Japan, and yet find, upon going into details of goods and prices, that more is often paid for tea and silk in Japan than can be realized by selling prices in Europe, while foreign goods are transferred to the Japanese, as the report says, at "ruinously low prices." Now, as no trade can long thrive which does not enrich both parties, we can only conclude that either manufacturers and middlemen at home must be profiting, or the foreigners who conduct it abroad; but it is not easy to apportion among these three agents in the trade their relative shares of profit or loss. On the other hand, the Japanese outside of the commercial class complain bitterly of the increased cost of living and the diminished purchasing power of their money. The native merchants justify a large increase in the prices they ask for their produce by reference to this fact—and a fact it is. Wages in a few years have risen even out of all proportion to the increased cost of living, of which many startling examples are given. And here we may remark that Japanese workmen and labourers seem to have one great advantage over the same classes here—in their mode of living being so frugal and simple, and their wants so few, as to leave them a larger margin of surplus earnings. The artisan, even in Yokohama, where the cost of living is made high by octroi duties and numerous extortions added thereto by the collectors, can live well, taking three good meals a day, for 11s. per month. Of course they are not meals, however satisfying to the Japanese workmen, with which our artisans would be content: his breakfast, of rice *ad libitum*, bean soup, and radish; his dinner, of cold rice, with salt fish or sweet potatoes; and his supper, of rice and some small adjunct. The employer will generally give his workmen tea of a common sort at dinner, if not at all the other meals—in China it is given like rice, without measure, all through the day—but then it is merely hot water very slightly flavoured with tea. But it is liked so, and is habitually taken as the sole beverage with all meals. If the work

progresses well, an occasional allowance of sake—a liquor brewed from rice—is added in Japan. On this food the Japanese and Chinese can do a hard day's work—when they like. And, if it be piece-work, they always do like. Clothing in summer is reduced to very small proportions, any a loin cloth, and rarely goes beyond a coarse cotton jacket and trousers; therefore the wardrobe is an insignificant item of expenditure. Boarding houses for unmarried men are common, the charge being about 10s. per month. Now as carpenters, bricklayers, painters, &c., all earn from 1s. 6d. to 3s. per diem, and at piecework much more, the margin for saving or for petty luxuries is obviously large. Mr. Robertson is of opinion, however, that the Japanese artisan (and he is of a thrifty race) is rarely a saving man unless married. An experience would thus appear to be common alike to the East and West, and perhaps it may supply one of the incentives to matrimony among the working classes of all countries. The wife brings a saving power with her and creates a motive for its application.

In proof of the vast increase in the cost of living at Yokohama, Mr. Robertson says that ten years ago a Japanese officer of standing attached to any of the local Government offices there could live comfortably as a married man on 22 dollars a month. This would admit of his keeping a good table, dressing well, and keeping several servants and a horse. The same mode of living cannot be indulged in now under 75 or 80 dollars. So, in 1860, a Japanese servant would cost his master, food and wages included, about 18 dollars a month. The estimated cost now is 25 dollars. It was this altered state of matters, touching so nearly the financial resources of all the dominant military and civil officers, which kindled the fire of discontent that ended in revolution, after many and violent efforts to get rid of the foreigners as the cause of all the mischief. Among the agricultural classes, and among artisans living far away from the treaty ports and centres of commerce, the distress, we learn, was less. Their wants are few, and they are content to live on—as were our own agricultural population before the recent disturbances—without seeking materially to improve their circumstances. It was quite otherwise with the "Hatomotos," the "Yaconins," and the "Samurai," all ranking as gentlemen, and attaching great importance to the freshness and good quality of their attire. These were, or considered themselves, the élite of the nation and the salt of the earth. They were undoubtedly very influential among the governing classes: the rest—labourers, artisans, and traders—were of little account. When these two-sworded gentry began to feel the increased cost of living the whole nation suffered from their discontent. The higher ruling classes, the Daimios, discerned the approach of a storm, and sought to avert the danger by combinations to unseat the Tycoon and expel or exterminate the foreign merchants. They succeeded in the first but not in the last object, although the disturbance in the financial condition of affairs continues with little abatement, and must still be a danger. In the meantime the Japanese governing classes seem to be, to a certain extent, denationalizing themselves, and assimilating European elements. In this sense, the contagion of example and other influences, we are told, have effected great changes of late years in the character and condition even of the artisan class. Nothing more strikingly exemplifies this perhaps than the growing taste for brick or stone faced houses. This has brought forward a class of men who make a speciality of the work—stonemasons, bricklayers, blacksmiths, &c., who, from an inferior position, have pushed themselves into the front ranks. A first-class hand will now earn his 5s. a day—a fabulous sum in comparison with what the best workmen dreamed of earning in the good old days.

Many other features of interest are presented in this report which space will not allow us to touch upon. From us the Japanese take some nineteen million dollars' worth of goods—cotton and woollen, and mixed fabrics chiefly—and a considerable amount of miscellaneous foreign "notions," as the Americans style various articles not easily classed, from clocks and watches to gold lace and champagne, or something which passes by that name. We on our part, take from them some 15,035,218 dollars' worth of silk, silkworms, silkworms' eggs, and tea, with a considerable miscellaneous collection of Japanese productions, from porcelain and bronzes, often exquisitely artistic, to lacquer articles and paper fans. Nor is it unworthy of remark that some few years ago, when disease was so prevalent as nearly to destroy in the west all the silkworms, Europe was in no small degree dependent on the newly opened commerce with Japan for the supply of healthy eggs which enabled the stock to be renewed, and saved from extinction one of the largest industries. Thus after a thousand years we returned to the source whence the silk was originally imported. In 1873 it appears we

imported from Japan 11,869 reals (or bales) worth 7,050,656 dollars. The report gives a very careful and graphic account of the minute and innumerable processes necessary to rear the worms and reel the silk for the market. The eggs are annually shipped for Europe to the number of 1,280,525, valued at 3,032,360 dols. At first, the Japanese Government resolutely set its face against the export of eggs, fearing possibly, not competition and loss of foreign trade, but some dearth for themselves. Some of the earliest diplomatic struggles had these minute commodities for their object. Many of those first obtained as contraband were found to have been tampered with, and their vitality destroyed or otherwise damaged; just as the Chinese, when first the demand arose for tea, resorted to stock the Assam hills, reconciled their patriotic instincts with their personal interests by parboiling the seed before they sold it. The Japanese, more progressive than the Chinese, are accepting machinery for reeling, although many contend that the hand-reel is the best. The price in the market tells another tale, however.

When we read that tea—now as great a necessity to the Japanese as to the Chinese—was only introduced in 1605, and tobacco about the same time, we are disposed to ask how not only the Japanese, but all Western nations, contrived to bear the ills of life without such "necessaries" as they have since become to all the millions of the present day, to whom the deprivation of the use of the latter would be almost a calamity. Wine and malt and spirituous liquors could very imperfectly supply the more gentle stimulus of tea or the soothing and sustaining influence of tobacco. Perhaps the wine and spirits and beery potations may have met the coarser wants of a less artificially nurtured body. But with our later experiences of the evil effects of the stronger potations of Northern races, we may well envy nations who find in the weakest infusion of the tea-leaf and the mildest form of tobacco all the comfort of this kind that their nature or constitution requires. And this appears to be true of by far the greatest part of the population occupying Eastern Asia, numbering probably a third of the whole human race. We are not debtors to the Chinese or Japanese for our tobacco, and there are many still left in Europe who think it a doubtful acquisition. But this cannot be said of tea or silk, or porcelain or lacquer ware, in all of which products these two nations are to this day unrivalled by the foremost and cleverest European workmen. We may well show some patience, therefore, if we find them slow to see all the merits of free trade and competition, and learn that, like some nearer and dearer friends, they require educating up to the higher conceptions of the Western intellect.

Shipping Intelligence.

ARRIVALS.

Sept. 14, *Ringdove*, H. B. M. gun-boat, Captain Singleton, 660, from Hakodate, September 9th.
Sept. 14, *Ariel*, British barque, Wilson, 353, from Nagasaki, 31st August, Coal, to P. M. S. S. Co.
Sept. 15, *H. C. Oersted*, Danish steamer, Gottlieb, 330, from Hakodate, September 11th, Ballast, to Telegraph Company.
Sept. 16, *Menzaleh*, French steamer, Pasqualini, 1,008, from Hongkong, September 8th, Mails and General, to M. M. Co.
Sept. 17, *Washi*, British steamer, Hecroff, 221, from Niigata, September 9th, General, to Hudson, Malcolm & Co.
Sept. 18, *Acantha*, British steamer, Young, 693, from Osaka, 15th September, General, to Japanese.
Sept. 18, *Golden Age*, American steamer, Wisa, 1,870, from Shanghai and Ports, September 10th, General, to P. M. S. S. Co.

DEPARTURES.

Sept. 14 *Allons*, German steamer, Hore, 1,179, for Hongkong, General, despatched by Walsh, Hall & Co.
Sept. 16, *Oriosa*, British steamer, Pockley, 1,076, for Hongkong, Mails and General, despatched by P. & O. Co.
Sept. 16, *Thalia*, H. M. Transport, Woolcomb, 1,800, for Shanghai.
Sept. 16, *H. C. Oersted*, Danish steamer, Gottlieb, 337, for Nagasaki, Ballast, despatched by Great Northern Telegraph Company.
Sept. 17, *L'ju*, British ship, Scott, 566, for Nagasaki, Ballast despatched by Wilkin and Robison.
Sept. 17, *Remus*, British barque, Dineley, 737, for Hiogo, General, despatched by Simon, Evers & Co.
Sept. 17, *Bothwell Castle*, British barque, Anthony, 592, for San Francisco, General, despatched by Walsh, Hall & Co.

PASSENGERS.

Per British steamer *Oriosa*, for Hongkong:—Mrs. Henry and servant, Prof. Vasek and son, Mr. Nobel, Miss Winer, Mrs. Pfunders, J. W. Elliot, 1 Malay and 9 Chinese in the steerage.
Per French steamer *Menzaleh*, from Hongkong:—M. M. Denis, Maillot, Pontaguere, Meuriez, Bastiani, Faure, En-ico, Martanelli, Tancred Aurelazzi, Matthea Michel, Cesar Breschiani, Armanez, M. Allaire, and 16 mariners.

Per American steamer *Golden Age*, from Shanghai.—Messrs. H. Jackson, E. Roger, R. Maltby, H. Egart, H. Kniffler, J. G. Braidis, A. Duncan, F. V. Dickens, A. O. Gay, A. O. Sullivan, Bartlett, Ishika, T. W. Mack, 10 Japanese, and 46 in the steerage. For San Francisco.—Rev. John Jay, and W. Fischer.

REPORTS.

The British steamer *Washi* reports: experienced a heavy typhoon on the 13th instant, the wind veering from East to W. N. W.; on the morning of the 16th at daybreak, sighted a vessel with a signal of distress flying,—she proved to be an European built-vessel owned and manned by Japanese,—stopped and lowered a boat offering to take the crews off, but this they declined. When last seen she was before the wind jury rigged, and running along the coast.

VESSELS ON THE BERTH.

Destination.	Name.	Agents.	Despatch.
Hongkong ...	Volga ...	M. M. Co ...	23 instant
Hakodate, Niigata	Washi ...	Hudson, Malcolm & Co	20 instant
New York ...	Ambassador ...	Cornes & Co ...	instant
New York ...	New Republic...	Mourilyan, Heimann & Co.	instant

MERCHANT SHIPPING IN PORT.

STEAMERS.		Destination.
Acantha ...	Young
Golden Age ...	Wise ...	Shanghai and Ports
Massilia ...	Bernard
Menzuleh ...	Pasqualini ...	Hongkong
Naruto ...	DuBois
Nevada ...	Coy ...	Shanghai and Ports
Volga ... (at Yokoska)	Nomdedeu ...	Hongkong
Washi ...	Heseroff ...	Hakodate, Niigata

SAILING SHIPS.

Adella ...	380 Simpson
Ambassador ...	692 Prehn ...	New York
Ariel ...	358 Wilson
Brewster ...	350 Johnson
Myrtle ...	35 Poley
New Republic ...	580 Reynolds ...	New York
Tokatea ...	1100 McKinnon ...	Puget Sound

VESSELS OF WAR IN HARBOUR.

H. B. M.'s gun-boat	Ringdove ...	Captain Singleton
U. S. corvette	Lackawanna ...	Captain McCauley
German corvette	Arcona ...	Captain Baron Reibnitz
German frigate	Elizabeth ...	Captain Livonius
Italian corvette	Vettor Pisani ...	Captain Alberto de Negri
Russian corvette	A-kold ...	Admiral Brumeranstoff
Russian corvette	Vladnick ...	Captain Novosilsky
French Iron-clad	Montcalm ...	Captain Lespès

CHURCH SERVICE.

English Church,	8 A.M. 10.30 A.M. 5.30 P.M.
American, at No. 38,	11 ,
French Church,	8.30 " 10 A.M.

NEXT MAIL DUE FROM

	Per	Date
HONGKONG AND EUROPE.....	M. M. Str.	Sept. 30th
AMERICA.....	P. M. S. S.	
HONGKONG AND EUROPE.....	P. & O. Str.	Sept. 23rd
SHANGHAI, HIOGO & NAGASAKI	P. M. S. S.	Sept. 23rd
HAOKDATE	P. M. S. S.	

NEXT MAIL LEAVES FOR

	Per	Date
HONGKONG.....	P. M. S. S.	
HONGKONG AND EUROPE.....	M. M. Str.	Sept. 23rd
AMERICA.....	C. T. S. S. Co.	
HONGKONG AND EUROPE.....	P. & O. Str.	Oct. 6th
SHANGHAI, HIOGO & NAGASAKI	P. M. S. S.	
AMERICA	P. M. S. S.	

IMPERIAL GOVERNMENT RAILWAYS.

Trains leave Shinbasi (Yedo) at the following hours:—

A.M.	A.M.	A.M.	NOON.	P.M.	P.M.	P.M.
7.0	8.15	9.30	10.45	12.0		
P.M.	P.M.	P.M.	P.M.	P.M.	P.M.	P.M.
1.15	2.30	3.45	5.0	6.15	7.30	10.0

Trains leave Yokohama at the following hours:—

A.M.	A.M.	A.M.	NOON.	P.M.	P.M.	P.M.
7.0	8.15	9.30	10.45	12.0		
P.M.	P.M.	P.M.	P.M.	P.M.	P.M.	P.M.
1.15	2.30	3.45	5.0	6.15	7.30	10.0

THE "JAPAN MAIL."

A Daily, Weekly and Fortnightly Journal.

TERMS OF SUBSCRIPTION.

DAILY Edition, \$12 per annum.

WEEKLY Edition. Per annum, \$24: Six months, \$13: Three months, \$7.

FORTNIGHTLY Edition, a summary of the foregoing, is published for transmission by the American Mail Steamers *via* San Francisco. Per annum, \$12; Six months, \$7; Three months, \$4.

AGENTS OF THE PAPER.

LONDON.....	G. Street, 30, Cornhill.
"	Bates, Hendy & Co., 4, Old Jewry.
NEW YORK.....	A. Wind, 133, Nassau Street.
SAN FRANCISCO....	White & Bauer, 413, Washington Street.
HONGKONG.....	Lane, Crawford & Co.
SHANGHAI.....	Kelly & Co.
HIOGO & OZAKA...	F. Walsh & Co.
NAGASAKI.....	China & Japan Trading Co.
who are authorized to receive Subscriptions and Advertisements for these Papers.	

METEOROLOGICAL OBSERVATIONS.

LATITUDE. 35° 25' 41" North.

LONGITUDE. 139° 39' 0" East.

OBSERVATIONS TAKEN AT 9 A.M. LOCAL TIME.

Day of Week.	Day of Month.	Barometer.	Attached Thermometer.	Hygrometer.					Wind.		During past 24 hrs.					
				Dry bulb.	Wet bulb.	Dew Point.	Elastic force of Vapour.	Humidity 0—1.	Direction.	Force in lbs. per sq. ft.	Cloud. 0—10.	Max. in air.	Min. in air.	Mean in air.	Rain in Inches.	Ozone.
Saturday ...	Sept. 12	29.94	75.0	76.0	75.0	74.6	.856	.955	N. W.	.06	9	79.0	66.5	72.7	.02	2
Sunday ...	" 13	29.59	72.0	69.5	68.0	67.3	.668	.927	N. W.	.36	10	81.0	62.5	71.7	1.72	4
Monday ...	" 14	29.67	76.0	79.0	76.0	74.9	.864	.861	E.N.E.	.09	5	83.0	63.5	73.2	2.70	4
Tuesday ...	" 15	29.84	72.5	71.0	70.0	69.6	.722	.952	Calm.	.00	9	81.0	62.5	71.7	.00	2
Wednesday ...	" 16	29.61	71.0	72.5	72.0	71.8	.779	.977	S.S.W.	.50	10	82.0	66.5	74.2	.41	8
Thursday ...	" 17	29.57	71.5	69.0	67.0	66.0	.639	.902	Calm.	.00	9	79.0	61.5	70.5	.02	4
Friday ...	" 18	29.74	68.5	69.0	66.0	64.5	.605	.885	Calm.	.00	9	69.5	59.0	64.2	.00	3
Mean ...		29.70	72.3	72.2	70.5	69.8	.733	.918		.14	8	79.2	63.1	71.1	.69	3

CAMP, Yokohama, Sept. 19th, 1874.

J. H. SANDWITH,—Lieut.,
R.M.L.I.

COMMERCIAL INTELLIGENCE.

YOKOHAMA, SEPTEMBER 19TH, 1874.

IMPORTS.

Cotton Fabrics.—The market for Shirtings may be reported as weaker, the greater portion of the sales having been made in lower qualities in consequence of the unwillingness of purchasers to pay the value of better class goods. *T. Cloths* are much wanted but there are no stocks. *Drills* have advanced considerably. In *White Shirtings* there has been no business. *Velvets* are in less requirement. *Taffetas* are in good enquiry, and in consequence of stocks being moderate, rates have slightly advanced.

Grey Shirtings:—

7 lbs.	38½ yds. 39 in. per pce.	\$2.00 to \$2.10
8 lbs.	38½ yds. 44 in. „ nom.	2.40 to 2.60
8 lbs. 4 to 8 lbs. 6	„ 39 in. „	2.35 to 2.40
9 lbs.	„ 44 in. „	2.90 to 3.05
Taffachelass Single	„ „ „	2.70 to 3.00

White Shirtings:—

68 to 60 yds. 44 in. 65 in. nom.	per pce.	2.40 to 2.50
64 to 72 „	„	2.70 to 2.85
Turkey Reds 25 yds. 30 in. 24—8 lb. per lb.	„	0.85 to 1.00
Black Velvets	„	8.00 to 10.00
English Drills	„	3.20 to 3.50

Yarns.—Numbers 2 and 3 are in somewhat more favour, and prices may be quoted slightly higher. Stocks are reported to be light.

No 16 to 24	per picul.	36.00 to 40.00
Reverse	„	38.00 to 38.50

No. 28 to 32	per picul.	37.00 to 40.00
„ 38 to 42	small stock nom.	42.00 to 47.00

Woollen.—The trade in *Woollens* has again been very brisk and all descriptions of this class of goods have shared in the better feeling. *Mousselines*, especially, are in good demand, and the transactions in these for parcels on the spot as well as “to arrive” amount to something considerable. Prices, however, may be reported as improving.

Plain Orleans	40—42 yds. 32 in.	5.90 to 8.10
Figured Orleans	29—30 yds. 31 in.	4.75 to 5.60
Italian Cloth	30 yds. 32 in.	0.25 to 0.36
Camlet Cords	29—30 yds. 32 in.	6.25 to 7.40
Camlets Asstd.	56—58 yds. 31 in.	18.50 to 19.00
Lastings Japan	22—30 yds. 32 in.	14.00 to 16.00
Plain Mousseline de Laine	30 yds. 30 in.	0.10 to 0.21

Figured Mousseline de Laine	30 yds. 32 in.	0.28 to 0.32
Multicolored	30 yds. 30 in.	0.30 to 0.40
Cloth, all wool plain or fancy	48 in. to 52 in.	1.00 to 1.10
Presidents	54 in. to 56 in.	0.60 to 0.70
Pilots	54 in. to 56 in.	0.45 to 0.55
Union	54 in. to 56 in.	0.45 to 0.55
Blankets, scarlet & green	7 to 8 lbs. per lb.	0.45 to 0.60

Iron and Metals.—We have no further change to report in quotations. Tolerably heavy shipments of all descriptions of *Bar* have been imported from Hongkong by the Chinese, and this has imparted a somewhat weaker feeling to the market.

Iron flat and round	per picul.	\$4.25 to \$4.60
„ nail rod	„	4.25 to 4.50
„ hoop	„	4.60 to 4.70
„ sheet	„	4.50 to 5.50

Iron wire	per picul.	\$8.00 to \$10.00
„ pig	„	2.30 to 2.40
Lead	„	7.00 to 7.50
Tin Plates	„	8.00 to 9.00

EXPORTS.

Silk.—Arrivals since the 8th instant are 470 bales, and settlements about 650 bales.

On the strength of recent telegrams the demand has become more general, and prices have advanced about \$10 to \$20 on our last quotations which we repeat below.

Laid down and sold in London
Ex. 6mos. at 4s. 2½d. & Lyons, 5.36.

Laid down and sold in London
Ex. 6mos. at 4s. 2½d. & Lyons, 5.36.

Hanks:—

Best (No. 1/2) 535 to 550	20s. 3d. to 20s. 10d.	frs. 56 to 58
Good (No. 2) 500 to 530	19s. 0d. to 20s. 1d.	frs. 43 to 55

Medium (No. 21)	480 to 490	18s. 4d. to 18s. 8d.	frs. 51 to 52
Common No. 3	450 to 470	17s. 3d. to 18s. 0d.	frs. 48 to 50

Silk-worms' Eggs.—Arrivals to this market amount to about 450,000 cards, and large supplies are reported to lay in stock in Yedo. With the exception of a few hundred cards of annual green sold last week at \$0.62, we have as yet no transaction to report.

Tea.—Settlements for the closing week are again important, and prices shew a decided rally of from \$1.50 to \$2 per picul, in comparison with the prices ruling at the opening of the present month.

Settlements for the week amount to 5,500 piculs, comprising all classes amongst which are some small lots of “Choice” at \$58 to \$60 per picul.

Arrivals for the period do not more than equal half this amount, and stocks are in consequence at a low ebb, but this is a matter of little moment as the Japanese are now fully *au fait* in supplying this market only as the demand warrants, and whilst we have such eager and excited buyers at ruling rates, we are not likely to the existing course of events. We still maintain that the total export from all Japan for the season 1874-75 will at least equal 20 to 22 millions of pounds, although it is stated that it will not greatly exceed that of last season.

The *Bothwell Castle* had despatch for San Francisco on the 17th instant, with some 440,000 lbs. of tea.

Common	..	\$28.00 to \$30.00
Good Common	..	32.00 to 34.00
Medium	..	36.00 to 38.00
Good Medium	..	30.00 to 42.00

Fine	..	\$43.00 to \$46.00
Finest	..	48.00 to 51.00
Choice	..	52.00 upwards
Choicest	..	None.

EXCHANGE AND BULLION.

Exchange.—There has been a fair business doing in Private Paper throughout the week, credits having been placed as low as 4s. 2½d.; at the close, however, they are somewhat firmer. The demand for Bank Bills has been very small. Gold Yen continue to be exported to a considerable extent, and are consequently getting very scarce; settlements have been made at 410½.

Rates close as follows:—

On London, Bank 6 Months' Sight	4s. 2½d.
„ „ Bank Bills on demand	4s. 1½d.
„ „ Credits	4s. 2½d.
„ Paris, Bank Bills 6 months	5.26
„ „ Private	5.33
„ Shanghai Bank Bills on demand	72½
„ „ Private Bills 10 days sight	73½ nominal.

On Hongkong Bank Bills on demand	
„ „ Private Bills 10 ds. sight	½ per cent discount.
„ San Francisco Bank Bills on demand	102½
„ 30 days' sight Private	100½
„ New York Bank Bills on demand	100½
„ 30d. s. Private	103
Gold Yen	410½
Kinsats	416½

INSURANCE.

The Chinese Insurance Company (LIMITED.)

CAPITAL 1,500,000 DOLLARS, IN 1,500
SHARES OF 1,000 DOLLARS EACH.

Paid-Up Capital, 300,000 Dollars.

MARINE POLICIES Granted to all parts of the
World, at Current Rates.

The Brokerage allowed by this Company on the Premia
on Risks to Ports West of Singapore is TEN per cent.
(10 per cent). On all other Insurances, a Brokerage of
THIRTY-THREE and ONE-THIRD per cent. ($33\frac{1}{3}$
per cent.) on the Premia is allowed.

In addition to the Brokerage, SIXTY-SIX and TWO-
THIRDS per cent. ($66\frac{2}{3}$ per cent.) of the Profits of the
Company will be distributed Annually among all Contri-
butors, whether Shareholders or not, proportionately to
the amount of Premia paid by them. The distribution, as
a Bonus to Contributors, for the year ending 31st Decem-
ber, 1873, was upwards of TWENTY-THREE per cent.
(23 per cent.) on the premia.

EDWARD FISCHER & Co.,
Agents.

Yokohama, July 1, 1874.

3ms.

The Scottish Imperial Insur- ance Company.

LONDON.—2, King William Street.
GLASGOW.—50, West George Street.

For Fire, Life and Annuities. AT HOME AND ABROAD.

REDUCED RATES of Life Premium for Assurance
in Japan.

EDWARD FISCHER & Co.,
Agents.

Yokohama, September 11, 1874.

3ms.

Transatlantic Marine Insurance Company, Limited.

BERLIN.

THE UNDERMENTIONED are authorized to ac-
cept MARINE RISKS at current rates.

WILKIN & ROBISON.

Yokohama, June 25, 1874.

12ms

Scottish Commercial Insurance Company.

Capital 1,000,000 Sterling.

THE Undersigned have been appointed Agents for
Yokohama, and are prepared to issue Fire Po-
licies to the extent of \$10,000 on each risk.

FINDLAY, RICHARDSON & Co.

Yokohama, July 12 1871.

INSURANCE.

London and Lancashire Fire Insurance Company.

THE UNDERSIGNED having been appointed
Agents for the above-named Company at this Port,
are prepared to issue Policies of Insurance AGAINST
FIRE at Current Rates.

GILMAN & Co.,
Agents.
Yokohama, February 27, 1874.

6ms.

NORTHERN ASSURANCE COMPANY.

FIRE AND LIFE.

THE undersigned are prepared to accept Fire and
Life risks on behalf of this Company and settle all
claims thereon.

STRACHAN & THOMAS.

Yokohama, January 19, 1872.

Guardian Fire and Life Assurance Company.

LONDON

ESTABLISHED 1821.

Total Invested Funds.....£2,780,000

Total Annual Income.....£ 360,000

THE Undersigned having been appointed Agents
at Yokohama are prepared to Issue Policies AGA-
INST FIRE, on the usual Terms.

Concurrent Insurances require endorsement on the
Policies of this Company only when specially called for
by the Agents.

SMITH, BAKER & Co.

Yokohama, October 27, 1873.

THE STAFFORDSHIRE Fire Insurance Company.

THE UNDERSIGNED having been appointed Agent
to the above Company, is prepared to issue Policies
at Current Rates.

E. L. B. MCMAHON.

Yokohama, July 13, 1874.

3ms.

The Phoenix Fire Insurance Company,

ESTABLISHED 1782.

The Manchester Fire Insurance Company, ESTABLISHED 1824.

THE UNDERSIGNED are authorized to issue Po-
licies for large amounts, on Buildings and Contents
in the Foreign Settlement, or on the Bluff, at current
rates of premium.

KINGDON, SCHWABE & Co.,
Agents, No. 89, Yokohama.

Yokohama, June 3, 1874.

tf.

MISCELLANEOUS.

CHINA TRANS-PACIFIC STEAM SHIP COMPANY, LIMITED.

The only Steam Ship Company in China or Japan authorised to issue Through Bills of Lading by the lines of the Central and Union Pacific Railroad Companies.

Through First Class Passengers are allowed 250 Pounds of Baggage free.

Through Passenger Trains start daily from SAN FRANCISCO for NEW YORK, distance 3,312 miles, making the passage in six days twenty hours.

THROUGH FARES, FIRST CLASS.

Yokohama to San Francisco	\$200 Mex.
" " New York via Central Union Pacific and connecting Railroads 315 ..	
Yokohama to Liverpool via Central & Union Pacific and connecting Railroads } 390 ..	
" " per "Inman" & "Gulfon" Lines } ..	
" " Liverpool do. do. do. } 405 ..	
" " per "Cunard" Line } ..	

Special arrangements made for Second Class Passengers and for Servants accompanying families.

FREIGHT RATES.**To SAN FRANCISCO.**

Tea \$0.01 1/2 per lb. Gross U. S. Gold Coin.
General Merchandise 40 Cents Mexican per foot.

To NEW YORK, BOSTON, PHILADELPHIA, TORONTO, BALTIMORE AND MONTREAL.

Tea and Waste Silk \$0.05 per lb. Gross.
Raw Silk 0.10 " "
General Merchandise 1.25 per foot.

To CHICAGO, ST. LOUIS, CINCINNATI, INDIANAPOLIS, MILWAUKEE AND DUBUQUE.

Tea and Waste Silk \$0.04 1/2 per lb. Gross.
Raw Silk 0.09 1/2 " "
General Merchandise 1.20 per foot.

Further information can be obtained at the Offices of the undersigned.

HUDSON, MALCOLM & Co.,
Agents.

Yokohama, September 12, 1874. tf.

NOTICE.

TWO Casks and Two Cases left at No. 3, Yamato Yashiki, Tokei, last month. The person to whom they belong can have them on giving proof of ownership and paying the cost of this advertisement.

If not claimed within ten days they will be disposed of to defray expenses.

Yokohama, September 12, 1874. 1w.

BETTS'S CAPSULE PATENTS.

To prevent infringements, notice is hereby given, that Betts's Name is on every Capsule he makes for the principal merchants in England and France,

thus enabling vendor, purchaser, and consumer, not only to identify the genuineness of the Capsule, but likewise the contents of the vessel to which it is applied.

The LORD CHANCELLOR, in his judgment, said that the capsules are not used merely for the purpose of ornament, but that they are serviceable in protecting the wine from injury, and insuring its genuineness.

Manufactories:—1, Wharf-road, City-road, London, and Bordeaux, France.

Yokohama, 6th July, 1872.

12m.

MISCELLANEOUS.

Hongkong & Shanghai Banking Corporation.

Paid-up Capital 5,000,000 Dollars.
Reserve Fund 1,000,000 Dollars.

COURT OF DIRECTORS.

Chairman—W. H. FORBES, Esq.

Deputy Chairman—Hon. R. ROWETT, Esq.

AD. ANDRE, Esq.	J. F. CORDES, Esq.
R. R. BELILION, Esq.	W. LEMANN, Esq.
A. F. HEARD, Esq.	THOMAS PYKE, Esq.
S. D. SASSOON, Esq.,	

CHIEF MANAGER.

HONGKONG..... JAMES GREIG, Esq.

MANAGERS.

SHANGHAI..... EWEN CAMERON, Esq.
YOKOHAMA..... T. JACKSON, Esq.
LONDON BANKERS.—LONDON AND COUNTY BANK.

BRANCHES AND AGENCIES.

HONGKONG.	FOOCHOW.
SHANGHAI.	HANKOW.
YOKOHAMA.	HIOGO.
BOMBAY.	AMOI.
CALCUTTA.	SAIGON.

YOKOHAMA BRANCH.**INTEREST ALLOWED**

ON Current Deposit Accounts at the rate of 2 per cent. per Annum on the daily balance.

ON FIXED DEPOSITS:—

For 3 Months.....	8 per cent. per Annum.
" 6 ".....	4 per cent. " "
" 12 ".....	5 per cent. " "

Local Bills Discounted.

CREDITS granted on approved Securities, and every description of Banking and Exchange Business transacted.

DRAFTS granted on London, and the Chief Commercial places in Europe, India, Australia, America, China and Japan.

HERBERT COPE,

Acting Manager.

Yokohama, May 1, 1874.

GOLD AND SILVER WIRE AND THREAD MANUFACTORY.

LEWISHAM, LONDON.

Established Upwards of Half a Century.

F. & E. STANTON (late Arnold)

REAL Gold and Silver Wires and Threads of every description
Bullions, Purls, Spangles, Fringes, Braids, Cords, &c.
Manufacturers of the well known A. and S. Gold Skin Threads.
—Terms Cash only.

Aug. 1. 12ins.

JAMES WHITFIELD,

CLARINGTON BROOK FORGE AND IRON FOUNDRY,

WIGAN, LANCASHIRE, ENGLAND,

Maker of the celebrated Spades, Shovels, Forks, Miners' Tools, Cart Arms, Bushes; also Small Engines, Mortar Mills, Iron Castings for Collieries, GAS AND IRON WORKS, &c., &c. Dealer in Files, Saws, Steel, Builders' and Mechanics' Tools, Safety Lamps, Hoisting Blocks, Jacks, Anvils, Vices, Bellows, Screws, Bolts, Washers, Rivets, Nails, Safes, Locks, Hinges, and all Ironmongery Goods of best quality as used for home consumption.

Aug. 29, 4ins.

MISCELLANEOUS.

**DYSENTERY, CHOLERA, FEVER, AGUE,
COUGHS, COLDS, &C.**

Dr. J. COLLINS BROWNE'S

CHLORODYNE

(Ex Army Med. Staff)

IS THE ORIGINAL AND ONLY GENUINE.

CAUTION.—Vice Chancellor Sir W. P. Wood stated that Dr COLLIS BROWNE was undoubtedly the Inventor of CHLORODYNE; that the story of the Defendant, Freeman, being the Inventor was deliberately untrue, which he regretted had been sworn to. Eminent Hospital Physicians of London stated that Dr. Collis Browne was the discoverer of Chlorodyne; that they prescribe it largely, and mean no other than Dr. Browne's—See "Times," July 12th, 1864.

The Public, therefore, are cautioned against using any other than

DR. J. COLLIS BROWNE'S CHLORODYNE

REMEDIAL USES AND ACTION

This **INVALUABLE REMEDY** produces quiet refreshing sleep relieves pain, calms the system, restores the deranged functions and stimulates healthy action of the excretions of the body without creating any of those unpleasant results attending the use of opium. Old and young may take it at all hours and time when requisite. Thousands of persons testify to its marvellous good effects and wonderful cures, while medical men extol its virtues most extensively, using it in great quantities in the following diseases:—

Diseases in which it is found eminently useful—Cholera, Dysentery, Diarrhoea, Cholera, Asthma, Rheumatism, Neuralgia, Whooping Cough, Cramp, Hysteria, &c.

EXTRACTS FROM MEDICAL OPINIONS.

The Right Hon. Earl Russell communicated to the College of Physicians and J. T. Davenport that he had received information to the effect that the only remedy of any service in Cholera was Chlorodyne.—See "Lancet," December 31st, 1864.

From A. Montgomery, Esq., late Inspector of Hospitals, Bombay:—"Chlorodyne is a most valuable remedy in Neuralgia, Asthma, and Dysentery. To it I fairly owe my restoration to health after 18 months' severe suffering, and when other remedies had failed."

Dr. Lowe, Medical Missionary in India, reports (Dec. 1865) that in nearly every case of Cholera in which Dr. J. Collis Browne's Chlorodyne was administered the patient recovered.

Extract from "Medical Times," January 12th, 1866.—"Chlorodyne is prescribed by scores of orthodox medical practitioners. Of course it would not thus be singularly popular did it not supply a want and fill a place."

Extract from the General Board of Health, London, as to its efficacy in Cholera.—"So strongly are we convinced of the immense value of this remedy that we cannot too forcibly urge the necessity of adopting it in all cases."

Beware of spurious and dangerous compounds sold as CHLORODYNE, from which frequent fatal results have followed.

See leading article, "Pharmaceutical Journal," August 1st, 1869, which states that Dr. J. Collis Browne was the inventor of Chlorodyne; that it is always right to use his preparation when Chlorodyne is ordered.

CAUTION.—None genuine without the word "Dr. J. Collis Browne" on the Government stamp. Overwhelming medical testimony accompanies each bottle.

SOLE MANUFACTURER—

J. T. DAVENPORT,

83, Great Russell Street, Bloomsbury, London.

Sold in bottle at 1s. 1d., 2s. 9d. and 4s. 6d.

Agents in Hongkong—

MESSRS. WATSON & CO.

Agents in Shanghai—

MESSRS. WATSON, CLEAVE & CO.

Yokohama, March 6, 1874.

26ins.

Goodall's Quinine Wine.

(Prepared with Howard's Quinine.) Highly recommended by many eminent Physicians, to be the best and cheapest Tonic yet introduced to the Public, and has proved an invaluable and agreeable Stomachic to all suffering from General Debility, Indigestion, and Loss of Appetite. In large Bottles, at One and Two Shillings each. Prepared by—

GOODALL, BACKHOUSE & CO., LEEDS, ENGLAND.

The Food Journal.—An honest and useful preparation. The Anti-Adulteration Review.—A valuable Tonic, and has become popular from its intrinsic goodness. Arthur Hill Hassall, M.D.—We have tested this preparation, and can recommend it for its purity. The Lancet.—The samples of Goodall's Quinine Wine we have examined have been of excellent quality, and remarkable for unprecedented cheapness.

August 16th, 1873.

12m

MISCELLANEOUS.

HARRISON & SONS,
EXPORT & GENERAL STATIONERS.

ACCOUNT BOOK MANUFACTURERS,

DIE SINKERS,

SEAL ENGRAVERS,

RELIEF STAMPERS AND ILLUMINATORS.

LETTER PRESS, LITHOGRAPHIC AND COPPERPLATE PRINTERS.

BOOKSELLERS AND PUBLISHERS,

BY SPECIAL APPOINTMENT TO H. M. THE QUEEN,

H. R. H. THE PRINCE OF WALES,

THE ROYAL FAMILY,

AND HER MAJESTY'S GOVERNMENT OFFICES.

An Illustrated Catalogue, with Samples of
Paper, Specimens of Stamping, &c.,
Sent on Application.

HARRISON & SONS,

59, Pall Mall & 1, St. James' Street,

Printing } 45 & 46, St. Martin's Lane, Charing Cross,
Offices } 15 & 16, Gt. May's Buildings, London.

Yokohama, May 10, 1874.

26ins.

CAUTION.—Merchandise Marks Act.—The celebrated YORKSHIRE RELISH. — Messrs. GOODALL, BACKHOUSE & Co. of Leeds, England, the proprietors of the above-named sauce, having successfully prosecuted certain persons before Alderman Sir R. Carden, at the Mansion-house, London, on the 6th June, 1874, for having fraudulently counterfeited their trade mark and label, hereby give notice that they will prosecute all persons pirating their said label and trade mark or infringing their rights in respect to the same.—J. SEYMOUR SALAMAN, Solicitor to the Trade Mark Protection Society, 12, King-street, Cheapside.

Sept. 5, 1874.

"Berkeley, Sept. 1869.—Gentlemen, I feel it a duty I owe to you to express my gratitude for the great benefit I have derived by taking 'Norton's Camomile Pills.' I applied to your agent, Mr. Bell, Berkeley, for the abovenamed Pills, for wind in the stomach, from which I suffered excruciating pain for a length of time, having tried nearly every remedy prescribed, but without deriving any benefit at all. After taking two bottles of your valuable pills I was quite restored to my usual state of health. Please give this publicity for the benefit of those who may thus be afflicted.—I am, Sir, yours truly, HENRY ALLPASS.—To the Proprietors of NORTON'S CAMOMILE PILLS."

Aug. 1. 26ins.

FRAUD

On the 27th June, 1866, MOTTEWALLAH, a Printer, was convicted at the Supreme Court, Calcutta, of counterfeiting the

LABELS

Of Messrs. CROSSE & BLACKWELL,

London, and was sentenced by Mr. Justice Phear to

TWO YEARS RIGOROUS IMPRISONMENT;

And on the 30th of the same month, for

SELLING SPURIOUS ARTICLES

bearing Labels in imitation of Messrs. CROSSE & BLACKWELL'S SHAIK BACHOO was sentenced, by the Suburban Magistrate at Sealdah, to

TWO YEARS RIGOROUS IMPRISONMENT.

CAUTION.—Any one selling spurious oilmen's stores, under Crosse & Blackwell's name, will be liable to the same punishment, and will be vigorously prosecuted. Purchasers are recommended to examine all goods carefully upon taking delivery of them, and to destroy all bottles and jars when emptied. The GENUINE Manufactures, the corks of which are all branded with Crosse & Blackwell's name, may be had from EVERY RESPECTABLE DEALER in India.

Yokohama, May 27, 1872.

12ms.